

SERMONS

ADDRESSED TO

MASTERS AND SERVANTS,

AND

PUBLISHED IN THE YEAR 1743,

BY THE

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Church in Maryland.*

NOW REPUBLISHED WITH OTHER

TRACTS AND DIALOGUES

On the same subject, and recommended to all

MASTERS AND MISTRESSES

To be used in their families.

BY THE

REV. WILLIAM MEADE.

Winchester, Va.

JOHN HEISKELL, Printer.

E. E. Wilson -
from his nephew
George Burton Jones

PREFACE.

The Editor of this volume offers it to all Masters and Mistresses in our Southern States, with the anxious wish and devout prayer, that it may prove a blessing to them and their household.—He considers himself most happy in having met with the several pieces which compose it, and could not with a quiet conscience refrain from affording to others the opportunity of profiting thereby.

The subject treated of must be acknowledged, by all christians, to be of great importance, and I hope it will seem to them also, that it is handled in a manner worthy of the theme.

It was the first intention of the Editor to have prefixed an introduction of some length, and in it to have urged the great importance of affording religious instruction to our slaves, by some, out of those many and powerful considerations, which ought to compel us to this duty; and also to have answered some of those vain objections, which even good people,

as an excuse for their neglect, raise up against this charitable work ; but a perusal of the volume itself, particularly of the sermons addressed to masters, satisfied him that it was quite needless, and might even weaken the cause. In those sermons it was found, that every argument which was likely to convince and persuade, was so forcibly exerted, and every objection that could possibly be made, so fully answered,—and, in fine, every thing that ought to be said, so well said, and the same things so happily confirmed, by the interesting stories and dialogues which follow, that it was deemed best to refer the reader for the true nature and object of the book, to the book itself.—It is the earnest request of the Editor, that all who take it up will give it a careful examination throughout, before they form an opinion or pass sentence.—Let all whom it may concern, lay the subject before God and their consciences, and, after mature deliberation, determine upon the course they will pursue.

The Editor invites the attention of christians of all denominations, to a subject in which they are all equally concerned; and especially beseeches the mi-

nisters of the gospel to take it into serious consideration, as a matter for which they also will have to give an account ; for did not Christ die for these poor creatures as well as any other ? and is it not given in charge to his ministers to gather his sheep into the fold ?

The Editor thinks proper to mention, that this volume is only the promise and forerunner of others, on the same subject, which, by the blessing of heaven, will follow at proper intervals.—In this present work, little else is attempted, than to state the duty and persuade to the performance of it ; it is hoped that a desire will be kindled within the breasts of many, to do something in behalf of these our ignorant fellow-creatures. To enable them to put this wish into execution, it will be desirable to have in each family some books beside the bible, which contain tracts addressed particularly to persons in their station, which may be read to them on proper occasions by any member of the family.—The Editor is now engaged in collecting such pieces ; but in the mean time, let all who feel the duty, begin at once, and, out of the holy Bible, read to them the words of everlasting life, and pray with them and for

them, to that God, to whom sincere prayers are never addressed in vain.

To that God he commends them, himself, and this work.

SERMON I.

COLOSSIANS IV. 1.

Masters give unto your Servants that which is just and equal, knowing that ye also have a Master in Heaven.

IF we take but a slight view of human nature, we shall soon discover ourselves to be poor, weak, dependent creatures, who, taken singly, can neither guard against numberless dangers that continually surround us, nor procure many of the simplest and most common necessities or comforts of life, without some assistance from others. Whence it plainly appears, that, as our chief and ultimate dependence is upon Almighty God, who hath created, and supplies the means of our well-being to us ; so it hath pleased him, by variously distributing those means into different hands, to make us depend, more or less, one upon another. Thus hath our heavenly Father thought fit to establish the ordinary course of his divine providence for the common benefit of his children :— and thus hath he laid the foundation of justice and equity between man and man, by making each in his several station, conducive to the preservation and benefit of the whole, and, in return, to receive protection and assistance from others.

Hence it is, that every service or help which one man affords another, requires its correspondent return :—and those acts of kindness, and

their returns, which are due from one person to another, according to the several circumstances or relations in which they stand, with respect to each other, are called *relative duties*.—These, my brethren, are the bands of society, by which families, neighborhoods and nations are knit together :—by these we are enabled to live comfortably in this world ;—and for the due observation of these, are all human laws framed and enacted. Hence it is, that subjects owe honor and obedience to their princes and governors, in return for the protection they receive in the possession of their lawful rights and liberties :—Hence that duty, love, and respect, which children owe to their natural parents, in return for the being, support, education, and other advantages they receive through their means.—Hence that mutual friendship and assistance which neighbors owe, one to another :—And hence that care, fidelity, and honest labour, which servants owe to their masters and mistresses, in return for the wages or maintenance which they give them.

There are, indeed, certain duties of benevolence and charity, which carry no visible earthly advantages with them, but rather the contrary—and yet are necessary for the general benefit of society, in which all ought to partake :—such as contributing with our substance, our labours, or otherwise, to the supply of the poor and needy, whether their wants be of a bodily or spiritual nature.—But here the ALMIGHTY himself interposes, and promises a reward in the same proportion, as if the kindness were done to *himself*.—*He that hath pity on the poor, saith Solomon, lendeth unto the Lord ; and that which he hath given, he will pay him again.*—Whosoever, saith our Sa-*

* Prov. xix. 7

viour, shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you he shall not loose his reward.†

How wonderful are the schemes of an all-wise Providence !—How beautiful that disposal of human affairs, by which the particular wants of one are supplied out of the abundance of another, who in return is furnished with what himself stands equally in need of !—How high an entertainment does it afford the contemplative mind, to view the several degrees of mankind thus administering to the comfort and necessities of each other, and exchanging the produce of their labours and possessions, to the mutual benefit and advantage of each !—And how kindly and seasonably do the divine rewards come in, to stir up men to the performance of charitable and benevolent offices, where human returns are not to be hoped for !—Happy indeed, should we all be, if this mutual commerce were honestly and conscientiously carried on by all parties ;—and that no evil bias of passion, pride, or self-interest, were to hinder men from giving unto all *that which is just and equal* !—But the undue practices of a mistaken, covetous world, often run counter to the kind designs of Providence, and cause that deformed appearance which is too visible in the conduct of human affairs, notwithstanding the sanction of divine and human laws. The plain rules of justice and equity are too often forgot, and wealth and power made use of, as distinctions, to set persons above the ordinary precepts of social virtues. Things are too often judged to be right or wrong, not from the nature of the facts, but from the difference of people's circumstances :—so that what shall be approved of in the behaviour

of one, shall be highly condemned in another, only because the first is perhaps a rich or a free man, and the latter a poor man, or, it may, be a slave:—whereas Almighty God makes no such distinctions, for *with him there is no respect of persons*:—He looketh upon an action as it is in itself, and the heart of the person who does it; and hath the same reward for those who do *that which is equal and just*, and the same punishment for those who do otherwise, let their stations and circumstances in this world be ever so different. For, when we die and are laid down in the common bosom of the earth, all outward distinctions vanish, and the rank we held in the world, will be no farther concerned in the question, than whether we have behaved well or ill; whether we have done what was just and equal in it or not?

Next to our children and brethren by blood, our servants, and especially our slaves, are certainly in the nearest relation to us. They are an immediate and necessary part of our households, by whose labours and assistance we are enabled to enjoy the gifts of Providence in ease and plenty; and surely we owe them a return of *what is just and equal* for the drudgery and hardships they go through in our service. This, nature, and plain unassisted reason might teach us. But when we farther consider it as a positive command of Almighty God, who is our as well as their master in Heaven, it must needs receive a vast additional force, and convince us that our want of love and gratitude to these poor serviceable creatures, must be attended with the highest danger;—the danger of bringing the wrath and indignation of our heavenly master upon our heads;—that great master, to whom we are as much accountable as they are, and indeed for more than they can be,

because more is committed to our charge;—*For unto whomsoever much is given, of him shall much be required.**

To speak at large upon all the different branches of the duty of masters to their servants and slaves, and to shew in every particular *what is just and equal* towards them, would extend far beyond the limits of my present design;—besides, many of them are often occasionally taken notice of in other discourses, when they fall in with the subject.—I shall therefore confine myself to one, and that indeed a principal branch of this duty, viz. *The indispensable obligation every Master and Mistress lies under, of bringing up their slaves in the knowledge and fear of Almighty God.*

To his honor and glory is this attempt entirely dedicated, and his blessing and assistance do I most humbly and earnestly beg, in this and all other undertakings, for the good of the souls committed to my charge, and the advancement of his kingdom upon earth: To which effect, I request your joint prayers and supplications to the throne of Grace, in the name and for the sake of our blessed Lord and Saviour JESUS CHRIST.

And now, dear christian brethren, let me intreat your patient and candid attention. The cause I am about to plead is that of God and religion.—Our blessed Saviour himself, who died for all, and *would have all men to be saved, and to come unto the knowledge of the truth,*† hath a near personal interest in it: as the souls I now would recommend to your care have an equal share with ours in his most precious blood, and consequently are equally dear to him. I may then say, as *Moses* did when he came down from the Mount with the law of God in his hand, and saw the bulk of the

* Luke xii. 48

† 1 Tim. ii. 4.

people in a state of Idolatry, *Who is on the Lord's side? let him come unto me.**—And I doubt not, my brethren, but all you who are on the side of God and religion;—all you who are concerned for the honor of Christ, and for promoting the happiness of those souls he died to save, will heartily and zealously join with me in your endeavours to that great and glorious end; and strive to shake *Satan* out of that seat in which he hath, to our shame and reproach, so long established himself, and to erect the throne and kingdom of God in its place. This is a cause in which we are sure of God's favour and protection:—a cause in which his glory and majesty are highly concerned;—a cause in which we may depend upon his gracious assistance, and in which his *holy spirit* will go, as it were, hand in hand along with us.

The indispensable obligation which all masters and mistresses lie under, of bringing up their slaves in the knowledge and fear of God, seems to be but little understood, or however is, in fact, but little taken notice of among us. In order therefore, to make it more plain, and by God's blessing to stir us up to perform it more faithfully than we have hitherto done, it may be proper to consider.

- I. The nature of this obligation.
- II. The advantages attending a due compliance therewith.
- III. The common excuses and objections which are made concerning it.
- IV. In what manner this duty may best be performed, to the discharging of our consciences, and with the greatest probability of success.

And *first*, concerning the nature of this great and indispensable obligation.

The law of nature, as well as the revealed law of God, will teach us, that *Masters ought to give unto their servants that which is just and equal.*—Now,—slaves are so absolutely in the power of their owners, that they have no property of their own : the whole labor and toil of their lives belonging to their Masters and Mistresses. Can we then be said to *give them that which is just and equal*, if we do not make them a full return of every thing which their circumstances and condition require at our hands ?—And when they withhold nothing from us, but spend the whole of their lives in our service, shall we be so unjust as to bestow only the worst and detain the best and most needful articles from them ?—It is true, we make no formal contract with our slaves. We purchase them as we do other things, which from the time of sale are absolutely at our own disposal. But, surely, it was never yet disputed whether that very purchase does not oblige us to furnish them with all necessaries suitable to their condition. It may, perhaps, be said, that they have a maintenance for their labour, and is not that sufficient ?—Alas ! my brethren, this is no more than we bestow upon our horses, our dogs, or other useful creatures about our houses :—we give these a bodily maintenance, and supply them with food and shelter suited to their natures ;—and if we knew any other wants of such dumb brutes, we would surely take care to supply them, as we do medicines when we know them to be sick or disordered by any hurt, strain, &c. But pray, my brethren, have men and women no farther wants than just what relates to their bodily sustenance ? When we have provided for them,

as we would for beasts of burden, that is, whatever is necessary for keeping them in health and strength to do our work, have they no other wants worth minding?—And after keeping in repair as long as they will last, as we would a plough, or a cart, is what remains of them of no more value than to be thrown upon a dunghill to rot, or cast into the fire? Have they not souls to be saved as well as us, and as capable of happiness as ours are? Hath not God the same regard for them? And did not CHRIST, who *died for all men*, pay as great a price for their souls as for any of ours?—If then we provide ever so well for their bodies, and at the same time suffer their souls to perish through our default, have we not put them off with the worst, and defrauded them of the best and most valuable part of their wages? And how can we be said, in such a melancholy case, to have *done that which is just and equal* to those who have given us all they had here, and have lost, by our neglect, all the good things they had to expect hereafter?—Nay, have been suffered by us to fall into dreadful, everlasting misery, for want of a conscientious care on our parts to prevent it?

It would be a dreadful charge upon *the high and lofty one who inhabiteth eternity** (*who worketh all things after the counsel of his own will†,—the depth of the riches of whose wisdom and knowledge is unfathomable and his judgments unsearchable§*) to say, that his Providence ordereth any thing without some determinate good purpose:—or to say of him, whose *tender mercies are over all his works||*, that there can be any part of his creatures, much less of mankind, to which he hath no

* Isa. lvii. 15.

§ Rom. xi. 33.

† Ephes. i. 11.

|| Psalm. cxlv. 9.

particular regard, and whose good he doth not consult in his disposal of them in the world.—We cannot but acknowledge, that our slaves are given us for our benefit, and that it is a peculiar favour of Providence that we can be supplied with them in these colonies, where the nature of our business is such, that we cannot well do without them:—And pray, my brethren, shall we have such injurious thoughts of our great creator, who made them as well as us, as to imagine he had no views to *their* advantage in sending them over to us?—Can we be so meanly selfish, or entertain such high notions of the degree of favour we stand in with the king of heaven, as to suppose he intended *all* the good to us, and *none* to *them*?—What have we done for him, that can entitle us to privileges of so extraordinary a nature?—Or, what meritorious services have we performed, that could place us in a rank so much superior to them?—If we consult saint *Paul*, he will tell us, that *all boasting is excluded*†:—If we consult our blessed saviour, he will teach us, that *when we shall have done all those things which are commanded us, we are still unprofitable servants, we have done only that which was our duty to do*†:—and if we consult our own consciences, I am afraid the best of us will meet with many heavy accusations of wilful breaches of Duty, as well as sad neglects;—more than sufficient to convince us that we have, in fact, been very unprofitable servants, deserving punishments rather than rewards.—Since therefore we have no better claim to God's extraordinary favour, and since it is so plain as *he that runs may read*§, that our Almighty Maker did intend some particular advantage to these

† Rom. iii. 27.

† Luke xvii. 10

§ Hab. ii. 2

poor creatures, as well as us, in sending them among us ; let us fairly and impartially examine of what nature this can possibly be ;—or in what respect their condition is changed for the better ?

Now, we cannot pretend that they gain much by it in this life :—for there is little to be found in their worldly circumstances preferable to what they might have enjoyed any where else ;—themselves, their children, and latest posterity being bound up to a state of servitude, and the whole produce of their lives and labour bestowed upon their several proprietors.—And say then, my brethren, what other benefit could the Almighty design them, by fixing their lot among us, than to supply the means of securing a better provision for their souls, by sending them into a country where they may be brought up in his knowledge and fear, and instructed in the way which leads to eternal happiness ?—Or supposing some temporal advantages in their living among a civilized people, where their lives are secured under the protection of the laws ; which (throwing religion and a future state out of the question, is, I am afraid, a very disputable point) shall we not be forced to own, that this, namely, their happiness in the life to come, is the great and principal one, to which the others are no more than appendages ?—Is not this a design every way suitable to the tenderness and mercy of our kind creator ?—And shall we sit still, as if we were no way concerned in bringing it to effect ?—Or shall we not rather think it our indispensable duty to labour with all our might, that these great ends of divine providence may be accomplished among us, and that these poor people may receive their good * *Things*

in heaven, since, it is plain, they cannot enjoy them upon earth ?

We are commanded by our blessed saviour, to *be merciful, even as our father*, which is in heaven, *is merciful*.—Now the great mercy of God hath been shewn to us, in revealing to us the way of salvation, through our Lord JESUS CHRIST.—If, therefore; we would comply with this great precept, and *be merciful, as he is merciful*, we cannot surely perform it more effectually, than in shewing the same he hath shewn to us, by holding forth the *light* of the gospel to these poor creatures, now *sitting in darkness*, and in the valley of the *shadow of death*; and by putting them in the road towards heaven, and *guiding their feet into the way of peace*, as he hath done to us.

The seventh day was set apart as a day of rest and devotion ; not only as a memorial of the creation, but to the *Israelites* was also to be a perpetual remembrance of their delivery from the bondage of the *Egyptians* :—Whence the precept of resting on the Sabbath is said to relate to servants in particular ; viz. *that thy man-servant and thy maid-servant may rest as well as thou*.—And hence they are expressly enjoined to *remember*, that their forefathers had been servants in the land of Egypt ; from whence GOD had brought them out, through a mighty hand, and by an outstretched Arm.*—Our forefathers were delivered in like manner, by the kind providence of God, from a much worse bondage, even from the chains of Satan and Death.—The Lord's Day, which succeeded to the Sabbath of the *Israelites*, is a standing memorial of this our redemption, as well as creation ; and our servants have an equal

title to the benefits of it, as those of the Jews had to the ancient Sabbath.—How much more then ought we to labour, that our slaves may partake of the blessings of the Gospel; and thereby be enabled to *enter into that everlasting rest of the people of God,*† which they have as much right to as we have?

When God was pleased to confirm his covenant with Abraham by the seal of circumcision, he enjoined it in the following words:—*He that is eight days old shall be circumcised among you, every man-child in your generations; he that is born in the house, or bought with money of any stranger that is not of thy seed.—He that is born in thy house, and he that is bought with thy money, must needs be circumcised; and my covenant shall be in your flesh, for an everlasting covenant.—And the danger of neglecting it is set forth in the following verse:—The uncircumcised man-child, whose flesh—is not circumcised, that soul shall be cut off from his people; he hath broken my covenant.*—From this we may plainly discover the near relation between masters and slaves; these having the same right to the benefit of God's covenant with our natural-born children; and the obligation of bringing them to it being of equal force with that we are under to our own immediate issue.—The command was given to Abraham, and in him to all masters, whose duty it was to see it faithfully performed:—And the penalty of neglecting it (viz. being cut off from his people, or forfeiting all the advantages the people of God were intitled to) certainly fell upon the owner or master, whenever it happened through his fault; as was the case of Moses, when God would have killed him for omitting to*

† Heb. iv. 11,

* Gen. xvii. 12, 13, 14

circumcise his child.†—Did a *Jewish* master, then, run so much hazard in neglecting to circumcise his slave, and shall we incur no danger in neglecting to make christians of ours?—Or can we imagine, that any work of mercy which was required by the *first* covenant, is void and cancelled by the *second*, whose foundation is laid in unspeakable mercy, and its fabrick perfected by universal charity and love towards all mankind? No, my brethren; this is undoubtedly one branch of that eternal law which our blessed Saviour *came not to destroy but to fulfil.*|| And if we would but seriously consider, that our want of care in this respect might cut us off from all or any of the blessings or privileges which the children of GOD have a right to, we would surely be more exact and zealous in promoting the salvation of those bought with our own money, or born in our houses;—and think it as much our duty to bring them up in the knowledge and fear of GOD, as if they were our own flesh and blood.

Our slaves are ingrafted into our families, like branches or scions into a stock. And can we think that CHRIST, at his coming to visit us, will not expect to find some fruit upon them.‡?—But how shall the branches bear fruit, unless the stock yield them due nourishment? Or how shall the fruit be good, if the branches have received none but corrupt juices? If we, therefore, do not supply them with such means of grace as are in our power, must we not expect that they shall wither and perish? Or if they imbibe none but bad principles from us, can the produce be other than naughtiness and corruption? Whereas, had they been ingrafted into a sounder or more kindly stock, they might have flourished and brought

†Exod. iv. 24, &c: || Matt. v 17 ‡ Luke xiii. 7

forth a fair increase in due season. Let this then, remind us of the dreadful sentence pronounced by *John the Baptist*, and confirmed by our *Saviour*, that *every tree which bringeth not forth good fruit, shall be hewn down, and cast into the fire.*||

If we are commanded to extend our good offices even to the beasts that perish, and not to *meet the Ox or Ass even of an enemy going astray without bringing it back*;—or to *see the Ass of him that hateth us lying under its burden, without lending a helping hand*:†—How much more are we bound to do offices of mercy and kindness to men and women like ourselves, and especially those who stand in the next relation to us with our own children; and not to see our poor brother's soul *going astray, or labouring under the burden of his sins, without striving in any case to help it from under its heavy load, and endeavor to bring it into the right way*?‡

God hath given us an extraordinary authority over our slaves;—a power, which (except in life or limb) hath very few limitations. Can we suppose he hath entrusted us with this extensive authority for no other end than our own temporal gains?—or shall we not rather acknowledge, that it ought also to be used for the promoting of his service, and the prudent enforcing of his commands? We daily pray, or ought daily to pray, that his *kingdom may come and his will be done in Earth, as it is in Heaven*. And when that prayer is so far answered to us, by the opportunities he affords us, of exalting that kingdom on earth, ought we not then to labor with our utmost diligence, that the subjects of *Satan* may be

|| Matt. iii. 10, and vii. 19 † Exod. xxiii. 4, 5;

‡ Deut. xxii. 1.

brought over to the dominion of Christ, and live according to his laws, by a due application of such power, and other means, as his good Providence hath thought fit to put into our hands?—If we neglect these opportunities, and make no use of these means; or if we exert this authority only for our own service and take no care of his, do not our tongues give our practice the lie, as often as we say the Lord's prayer? And must we not either deceive ourselves, when we repeat that particular petition, without knowing or considering what we pray for, or play the hypocrite with our God, when we understand the meaning of it, and yet use no endeavours to make it effectual?

It is Saint *Paul's* precept, that *whatsoever we do, we should do all to the glory of God*.† And how can we glorify our heavenly Father, more than by bringing up his poorer children, whom he hath committed to our care, in his knowledge and fear? Or how can we dishonour him more in this world, than by suffering them to remain in utter ignorance, and the practice of such abominations as are highly offensive to him, when it is so much in our power to do otherwise?

Christians are called a *Royal Priesthood*;* and CHRIST is said to have *made us Kings and Priests unto God*;† to set before us both the reward and employment. If, therefore, we would reign with him as *Kings* in Heaven, we must serve him as *Priests* here upon earth; not only by offering him the spiritual sacrifices of praise and thanksgiving, but by doing the office of spiritual instructors and teachers in our own houses, and *preparing the way of the Lord* in the hearts and affections of our children and servants.

† 1 Cor. x. 31.

* 1 Pet. ii. 9.

† Rev. i. 6.

Servants are directed by *Saint Paul* to adorn the doctrine of *GOD* their Saviour in all things. —Are masters, then, under no such obligation? —Hath *God* given them so much greater authority, such vast advantage of power and means above their servants, without requiring a proportionable care in the use of this power, and these means? —If each servant by himself is commanded in all his behaviour to demean himself so as to be an ornament to the religion he professeth, is it not plain, that masters and mistresses are equally bound to see that their families be so regulated, at least, as to bring no reproach upon that holy doctrine they have received from *GOD* their Saviour? —But how this can be done without proper instruction, or how christian practice can be, where christian principles are wanting, I must own I cannot comprehend. —It is certain, that wicked people of any sort, reflect a great dishonor, both upon the family and profession they belong to: —And people are very apt to judge of the principles of the master, by the general behaviour of the servants; though after all they may be much mistaken in both cases. —But it must be allowed, that a general misbehaviour among the servants belonging to any family, is a shrewd sign of a want of good discipline in their superiors. —If therefore we have any due regard, either for our own credit, or the honor of that holy doctrine we profess, we will surely not only endeavor in our own persons, but also in the instruction and regulation of our servants, to be an ornament to our profession, and a blessing to those whom Providence hath placed under us.

It is really a melancholy reflection, that in a country like this, where such numbers of people,

professing the purest doctrines of christianity, have been so long settled, the christian religion hath been no farther propagated among its ancient heathen inhabitants, many of which dwell in the midst of us, yet remain as much Heathens as if the *sun of righteousness* had not as yet risen upon it, and the light of the Gospel had never reached these distant shores.—So that since my arrival here, I have not so much as heard of a single *Indian* in this whole province, who is converted to, and lives in the profession of the christian faith.—Is it not a sad and grievous reproach, that we have made them no better return for the plenteous land they have given up to us, and the valuable settlement we have obtained from them, than teaching them our vices, and introducing luxury, drunkenness and debauchery among them, without any one public attempt, any resolved steady measures taken, for shewing them how to be happy indeed, and pointing out to them the way to a far better country than that we have received from them?—But is it not yet a sadder and more grievous reproach to us, that so many poor creatures, whose liberties and very lives are in our hands, whose whole labour is bestowed upon us; who live within our own dwellings, and daily feed at our tables, should be taught little more of our religion, than if they had remained in the Heathen, barbarous, countries from whence they were brought for our service and benefit.

If a master or mistress, in a plentiful country, abounding with all the necessaries of life, should keep slaves in a starving condition, without allowing them meat for their bellies, or cloathing for their backs, or shelter to lie under; but put them under a necessity of picking up a living as well as they could, without any assistance to-

wards it, or abating any part of their time and labor for that purpose :—would not all mankind cry out shame at such inhuman, and cruel treatment ?—And shall not we be ashamed, in a christian country, where the Gospel is so plenteously shed abroad, to keep our slaves in ignorance and blindness, denying them spiritual food and nourishment to their souls ?—Or, what amounts to much the same, leaving them to pick it up among their fellow servants, who are as *blind* and ignorant as themselves, and as ready to *fall into a ditch* ;—or else to get it, if they can, at church, supposing they should have the grace and inclination to go there of their own accord ; and where, for want of some instruction in the first principles of christianity, nine parts in ten of what they hear must needs be unintelligible to them ?—If it were left to our own choice whether we would *perish with hunger*, or be *damned to all Eternity*, and that we were laid under an absolute necessity of doing the one or the other,—would we not think it a dreadful case ?—For to *die of famine* is most wretched !—And *damnation* ! it is not to be thought of without the utmost shock and horror !—Yet surely, the odds are infinitely great :—and the least due reflection must needs determine us to the laying down of the body in pain and misery for a short season, rather than to give up body and soul to certain torment and destruction for ever and ever !—Apply this, now, to the case of our slaves :—and say, whether it would be more cruel and inhuman in us, to let them perish here for want of such necessities of life as we have plenty of in our hands ; or to suffer their souls to starve amidst an harvest of God's word, and for want of that *nurture and admonition of the Lord*, which is easier come by, and

costs less in furnishing, than the meanest piece of clothing they put on ?

If our servants neglect or refuse to *give us that which is just and equal*, the law hath given us power to correct and force them to do it. But if we refuse them *that which is just and equal*, where is their remedy ? In cases which concern their souls, and upon which their eternal welfare depends, there is no earthly court in which they can have redress :—This is a matter in which conscience is purely concerned, and where no human jurisdiction takes place. Masters have all the authority, servants none. *To whom much is given, of him shall much be required* :—And by how much less human remedies are wanting, by so much the more does divine justice interpose, —To whom then are owners of slaves answerable?—before whom shall they account for their behaviour as such, but the LORD of heaven and earth, who is † *no respecter of persons*, and who judgeth † *the cause of the poor and needy, and him that hath no helper* ? If, therefore, we deny to these poor creatures any of their dues, and especially such as relate to their future happiness, shall they not have recourse to the court of God's equity in heaven, where their complaints will be impartially heard ;—where masters and servants shall one day appear face to face ;—and where strict justice will be done them, without the least favour or affection ?—*If I, saith holy Job, did despise the cause of my man-servant, or of my maid-servant, when they contended with me :—What shall I do when God rises up ? And when he visiteth, what shall I answer him ? Did not he that made me in the womb, make him ? and did not one fashion us in the Womb ?* || And

‡ Jer. xxii. 16. † Psal. lxxii, 12 || Job xxxj, 13, 14, 15.

Masters are directed, in the text, to give that which is just and equal to their servants, from this awful consideration, that they also have a Master in heaven.

Our slaves are as so many *talents* put into our hands. They are God's own property, and intrusted to us by our heavenly master, that we may make use of and improve them. When, therefore, after a long time our Lord cometh to reckon with us, and enquire what use we have put them to, and we shall say, Lord, we have made them able servants, and have taught them to work in the field, and in the house, and to earn their bread honestly by the labour of their hands, and the sweat of their brows : do we think that this will be satisfactory ? Can we suppose that no more will be required of us ? Alas ! my brethren, is not this literally saying that we have buried our *talents* in the earth ;—that we have sunk them in our grounds, and used them only as dung and manure to our lands and plantations ?—And I need not, surely repeat, what a dreadful sentence is pronounced against such *wicked, slothful, unprofitable servants*, as lay out all upon this world, and take no care to return our heavenly master his own *with usury*. If we are profitable, it is only to ourselves and to our worldly affairs ; but, in respect of him, are as absolutely unprofitable as if those precious *talents* had been hid in the earth, and no use at all made of them.

Charity is so essential to the very being of true religion, that christianity cannot subsist without it : For which reason, Saint Peter recommends it to us above all things. *Above all things, saith he, have fervent charity among yourselves : for charity covereth a multitude of sins. As every*

man hath received the good gift, even so minister the same one to another, as good stewards of the manifold grace of God.*—And hence it is that in the 25th Chap. of saint Matthew, (where our saviour describes that awful day, when he shall come in his glory, and all his holy angels with him, and all nations shall be gathered before him, sitting on the throne of judgment,) the kingdom of heaven is said to be given to such as shall have performed works of mercy and charity; such as feeding the hungry, giving drink to the thirsty, receiving the stranger, clothing the naked, and visiting and comforting the sick, and the prisoner:—And the dreadful sentence, which dooms the wicked to that everlasting fire which was prepared for the devil and his angels, is pronounced upon them for their want of charity, and neglect of performing these works of mercy and Piety.—If, then, these Acts of kindness, done to the bodies of strangers and poorer neighbours, have such a glorious reward, and the neglect of them, when we have opportunity, drags so heavy a punishment after it, how great must be the reward of saving poor souls, and how horrible the sentence of those that cause, or suffer them to perish!—The poor and the needy are CHRIST's own representatives; they have a demand upon us in his name, for all such deeds of love and benevolence as we have power and opportunity to pay them: And if we slight the demand, we become debtors to God's eternal justice for the neglect of payment.—If we, then, by being christian masters, are no more than stewards of the manifold Grace of GOD, and are required to minister the same to others as freely as we have received

* 1 Peter iv. 8, 10.

the good gift, how shall we look our master in the face when he summons us by death to give an account of our *stewardship*?*—And what a terrible sight must it be, to see a number of these unhappy creatures drawn up against us in judgment, witnessing that the loss of their poor souls was owing to our want of care and charity for them, calling aloud for the justice of Heaven; and to hear the judge pronouncing the conclusion of that awful and tremendous sentence, *Verily I say unto you, inasmuch as ye did it not to one of the least of these my Brethren, ye did it not to me. Depart,—Depart from me, ye cursed!*

Let these powerful considerations, my dear christian brethren, sink deep into our minds:—Let them awaken us to a due sense of what we owe our heavenly master, in return for the blessings and talents he hath put into our Hands:—Let them prevail over our prejudices and mistakes, and convince us, that it is not only a great, but an *indispensible duty* of all masters and mistresses, to bring up their slaves in the knowledge and fear of *Almighty GOD*:—Let us not only hearken to them with our outward ears, but earnestly pray that they may be so grafted inwardly in our hearts, as to bring forth, by his grace, the good fruits of christianity, not only in our own, but in the Lives of our poor benighted Slaves;—So that we and they may adore the Doctrine of God our Saviour in all things while we remain here, and hereafter be receiv'd as part of his household, into those mansions of endless joy and felicity, which he hath prepared for all those who, under any denomination, or in any station, of life whatsoever, (whether master or servant, rich or poor, prince or slave) shall have behaved

† Luke xvi: 2.

on earth, as becomes the true and faithful servants of our great and universal master in Heaven.

Which may God of his infinite mercy accomplish in us and them, by the Grace and assistance of his holy spirit, for the sake of that well beloved son, who went about doing good to the souls and bodies of men, our LORD and Saviour JESUS CHRIST. *Amen.*

SERMON II.

COLOSSIANS IV. 1.

Masters give unto your Servants that which is just and equal, knowing that ye also have a Master in Heaven.

IN the former discourse upon these words, it was observed, how the great creator of heaven and earth, who is the common parent and protector of mankind, and consults the good of all his children in the course of his providential dealings towards them, hath been pleased to make all men, in some sort, dependent one upon another, and by a mutual exchange of service and assistance, to contribute to the comfort and support of each in particular, as well as the general benefit of the whole:—And that upon this necessary intercourse of good offices are founded all the laws of society, the rules of equity, and those

particular *duties* which are called *relative*, and which make up the bulk of the moral obligations between man and man:—every act of kindness or service, from one person to another, requiring its correspondent return.—And that hence servants, have an undoubted right by the law of nature and reason, as well as by the revealed will of God, to have *what is just and equal* from their masters, in recompense of their labour.

Intending only to insist upon that principal branch of duty to our slaves which consist in bringing them up in the knowledge and fear of almighty God, it was proposed to our consideration under the following heads:

- I. The Nature of this great and indispensable Obligation.
- II. The advantages attending a due compliance therewith.
- III. The common objections and excuses which are made concerning it.
- IV. In what manner this duty may best be performed, to the due discharge of our consciences, and with the greatest probability of success,

The first of these heads hath been already examined, and the nature and force of this obligation shewn, by various considerations drawn from — the nature of that service we receive from our Slaves, and the return we owe of all necessaries suitable to the condition of men and women, the whole produce of whose lives and labours are bestowed upon us:—the care and love of God towards all his creatures, and the apparent kind designs of his Providence, in sending them into a country where they may exchange the darkness

of paganism for the light of the gospel, and their temporal liberties here, for an eternal freedom in heaven hereafter;—the positive command of God to the *Jews*, concerning the circumcision of their slaves, whether purchased when grown up, or born in their houses, with the penalty threatened in case of neglect:—the great duties of mercy and charity, and endeavours to promote the kingdom of God upon earth, to which all christians are absolutely bound, as they have opportunity of putting them in practice; and especially heads of families, in the present case, from the near relation they bear to their slaves, as common parents:—the vast authority and influence which God hath given us over them, and which we ought to make use of for the promoting of his glory, and the good of their souls:—and the strict account we must one day give to our great master in heaven of the use we have made of all these talents and advantages, with which he hath been pleased to intrust us for our own benefit, and setting forward the salvation of his poor uninstructed children, and conveying those mercies to them, which he, in his goodness and mercy, hath been pleased to convey down to us, from our converted fathers, many ages ago.

We now come to examine,

II. The advantages arising from a due compliance with this great and indispensable obligation.

And as the consideration of the former head shewed this to be a duty owing to God and to our brethren, (as these poor creatures, notwithstanding the meanness and slavery of their condition, really are,) so the examination of this must needs convince us, that it is a duty we likewise owe to

ourselves, with respect to our earthly as well as eternal welfare.

We are all apt to complain of bad servants — and truly, so far as there is justice and reason in this complaint, I am of opinion the fault is, in a great measure, our own:—we do not take the proper methods of making them good.—For what, in the name of God, can we expect from poor ignorant creatures, who have little or no care taken of their principles;—little or no notion of an all-seeing God, or a future judgment;—nothing but sense and appetite to guide them;—nothing but the present object to allure or terrify them?—If we are, at any time, under a necessity of leaving our affairs to the management of others, we do not think it prudent to commit them to any but such as we have a good opinion of as honest, conscientious men, who would render us a faithful account of them to the best of their abilities.—Our slaves are daily and hourly intrusted with our substance, and the success of our crops and dealings do often depend upon their diligence and fidelity:—And how can we assure ourselves of these qualifications in them, otherwise than by taking care to instil good principles into their minds, by setting before them much greater rewards than our poor services, or even the whole world can afford; and awakening their consciences by the dread of much greater punishments, and pains far more intolerable than they could suffer by perishing of hunger, or cold, dying upon a rack, being cut to pieces, or whipped to death for their faults.—The strongest tie upon the human mind is plainly that of conscience.—All other restraints, of what sort soever, like *cords* and *withs* upon the *arms* of a *Samson*, are easily broke through; and when the

passions grow strong, dissolve before them *as flax burnt with fire*.—Where conscience is wanting, ways and means of eluding or escaping the penalties of human laws are seldom wanting:—or, at least, the bold sinner, when the vice is inviting, will readily run the venture, as every day's experience may teach us.—If he escapes, he reckons it as so much gain:—and if discovered, will either make light of the punishment, or receive it as a caution to lay his schemes better the next piece of wickedness he attempts.—How many unfortunate people do we hear of, whose crimes have brought them to untimely ends; who being hardened in infidelity, and having their consciences seared though a long course of wickedness and irreligion, have been quite regardless of the greatest of all human punishments; have faced a gibbet with intrepidity, and looked upon a most shameful death, as nothing more than the laying down of a wretched being, and stepping out of an ill-natured world, that for the preservation of society would not let them live in it as they thought proper?—And can we, my brethren, hope for any better from our slaves, while they remain strangers to conscience and religion, and ignorant of the rewards and punishments of the life to come?—Consider their state of labour and servitude:—that the drudgery is theirs, and the profit entirely ours:—that their senses are as perfect, and their passions and appetites equally strong with ours:—and consequently their temptations to ease or idleness, to drinking or riot, to filching for the supply of their pleasures and extravagance, or to any present gratification, increase in force as the means of satisfying them are farther removed from their reach, and seldomer fall in their way.—And then, putting

religion out of the question, say what better security you have for their good behaviour than the dread of the lash, or a continual uneasy watch kept over them?—Both these they may find a way to disappoint:—they may grow hardened under correction, or at length disregard life itself, which affords them so little of their own ways and desires.—Whereas, to convince them of the certainty of a future state, and that the eyes of Almighty God are continually upon them, who will reward them for their honest service, though no man was to take notice of it, and punish them for their idleness and dishonesty, though their owner or overseers were never to come to the knowledge of it, must necessarily tend to make them as careful of our business and substance behind our backs as before our faces, and as much afraid of doing an ill thing under covert of the greatest darkness and secrecy, as they would in the open day, before a thousand witnesses.—If then it be so plain, that a religious conscience is the best security for any persons's fidelity and honesty, we cannot but own that to *bring up our SLAVES in the knowledge and fear of God*, must needs be of great advantage to our temporal affairs:—and that a little care and watchfulness bestowed in this way, may save us a vast deal of time and trouble in another.—For, to sum up this point in the words of a pious author.—“He that hath conscience needs no spies; and he that hath none will outwit a hundred.”

Our blessed saviour, speaking of all things necessary for the support and comfort of life, hath assured us that if we first *seek the kingdom of God and his righteousness, all these things shall be added unto us*:—which words, unless they contain an absolute promise of temporal blessings,

to such as make *the kingdom of God and his righteousness* their first and principal care, I must own have, to me, no meaning at all.—But what right can any person claim to these advantages who neglects performing the conditions?—Or how can any one be said to have a real concern for promoting the kingdom of God, and his righteousness, or to make that his first and principal care, who lays out his whole pains in making his slaves profitable to his worldly interest, without bestowing some time and labour upon making them servants of God?—Or, *is the Lord's hand waxed short that we question whether his words shall come to pass unto us or not?** They surely must have little faith in God who can possibly doubt in such a case; and yet, *to our shame I speak it*, our sad negligence in this respect, and eager struggles for promoting our earthly advantages, make us look more like *unbelievers than christians*;—more like people who depend absolutely on themselves, than such as own a divine Over-ruling Providence, or put any trust & confidence in that God, whose laws and promises we acknowledge are contained in the holy scriptures, wherein the above remarkable words are recorded for our encouragement in this duty.

But besides this, and many other passages to the like purpose, God has thought fit to leave us examples, in those sacred writings, of masters who have received extraordinary blessings upon account of the piety and virtue of their servants:—of which *Jacob* and his son *Joseph* are instances worthy the strictest notice.—*Laban* whom *Jacob* served, was an idolater, (as appears from his pursuit after him to demand *his gods* or images, which *Rachel* had stolen unknown to *Jacob*)—

* Numb. xi. 23.

yet we find from his own confession, that he was thoroughly sensible of the reason of God's extraordinary favours to him, and how great a loss it would be to part with such a servant, which put him upon so many contrivances to retain him in his house.--For when *Jacob* desired leave to retire with his own family, *Laban* said unto him, *I pray thee, if I have found favour in thine eyes, tarry : For I have learned by experiance, that the Lord hath blessed me for thy sake.*†--*Joseph* also served an heathen master, *Potiphar*; who soon perceived the great value of his pious young slave:--“For this master saw that the Lord was with him; and that the Lord made all that he did to prosper in his hand. And it came to pass, that from the time that he had made him overseer in his house, and over all that he had, that the Lord blessed the Egyptian's house for *Joseph's* sake; and the blessing of the Lord was upon all that he had in the house, and in the field.”†--And when, by the wicked accusation of his abandoned mistress, he was thrown into prison, the blessing of God followed him also into that dismal place; and the Gaoler now becoming his master, enjoyed the advantage of his fidelity, and that favour of heaven which went along with him :--*For the keeper of the prison looked not to any thing that was under his hand because the Lord was with Joseph; and that which he did, the Lord made it to prosper.*||

We cannot but know, that the utmost human industry and care, can do no more than put our affairs under a prudent regulation :--And when we have done all in our power, the success must be left to a divine, over-ruling Providence.--*Except the LORD build the house (or establish a*

‡ Gen. xxx 27,
|| Ver. 23

† Chap. xxxix, 3, 5

family in wealth, power, or reputation) *they labour in vain that build it.** (That is, their struggles & contrivances are all ineffectual; and attempts for raising themselves and their families in the world, are all fruitless and insignificant,) *It is vain therefore, for us to rise up early, to sit up late and to eat the bread of toil and sorrow, whilst God is against us.*†—"He disappointeth the devices of the most crafty, so that they cannot perform their enterprize."‡ "Both riches and honour come of him.—He putteth down one, and setteth up another."§—And though *the lot be cast in the lap, yet the whole disposing thereof is of the LORD*¶—Since, then, God hath not only the disposal of all earthly good things, but hath also positively promised a competent share of them to such as strive to promote his kingdom and his righteousness; and since his blessing doth so visibly follow the labours of *servants* who love and fear him, shall not these advantages prevail with us to bring up our *slaves* in his faith and fear?—And may we not rationally expect a double blessing, in such a case, even in our worldly affairs; not only because we take the very method he hath pointed out to us, but also upon account of such of these poor creatures, as by our means are fitted to convey his mercies to us and our families, by their worshipping and serving of him?

If another *Joseph* were now to be sold, and his value known beforehand, there is no doubt but he would bear a very high price;—and that no person, capable of purchasing such a one, would be sparing of his money, when he knew that he was at the same time buying a blessing from Heaven upon whatsoever that slave should take in hand.

* Psal. cxxvii. 1, 2. † Job. v. 12 ‡ 1 Chron. xxix. 11. § Psal lxxv 7 ¶ Prov xvi 33

--We cannot indeed hope to purchase a *Joseph* among poor ignorant Heathens :—But, as every good christian hath the same title to the favour of Almighty God, have we not the strongest reason to hope, that we shall find a *Joseph* in every *slave* who is reclaimed, by the Grace of God assisting our pious endeavours ?—And shall we then be so sparing of a little time and pains in securing that particular blessing, upon the labours of those *slaves* who are already in our possession, which we were taught to expect from making them servants of the most high God ?—Or if, from our neglect, they want those principles of conscience and fidelity without which it is impossible to have a good servant, and a curse should follow whatever they have a hand in, upon account of their wickedness or Idolatry, may we not justly blame ourselves, who have it so much in our power to make them beneficial to us, and acceptable to Almighty God ?

The children of *Israel* had the highest veneration for the ark of the covenant, because God was pleased to manifest his divine presence in a more particular manner from the mercy-seat which crowned it:—So that when it was *taken* by the *Philistines*, they considered themselves as lost and undone, the *glory* and protection of God being *departed from Israel**.—When it was afterwards brought home, and at its second removal was lodged some time at the house of *Obed-Edom*, the **LORD** blessed *Obed-Edom*, and all his household, and all that pertained to him, because of the ark of **GOD**.†—If, then, such blessings do follow the presence of the Almighty, and since our Saviour hath promised, that *where two or three are gathered together in his name, there will*

* 1 Sam. ii. 22.

† 2 Sam. vi. 11, 12.

he be in the midst of them §:—May not every christian family, wherein the worship of God is established, and the servants brought up in his faith and fear, be looked upon as having the Ark of God within their walls?—And may they not expect an equal blessing with *Obed-Edom*, from the happy influence of that divine presence, which is so positively *promised* by him that is *faithful*,* and in whom *all the promises of GOD are Yea and Amen*,† and which nothing but their own neglect and contempt can ever deprive them of?—And doth not every person, who suffers his slaves to remain in ignorance and idolatry, so far deprive himself and his family of the comfort of that divine presence, which is accompanied with so many blessings:—and provoke that God to hide his face from him, who is of *purser eyes than to behold evil, and cannot look upon iniquity*?‡

He then that covets good servants;—He that is desirous of God's *blessing* upon his *own* and *their* labours, and upon *all that he hath in the house, and in the field*;—He that would assure himself of the favor of heaven, and a comfortable enjoyment of earthly good things, let him strive to bring up his SLAVES and family in the knowledge and fear of GOD:—And let him depend upon it, that he, who is truth itself and cannot lie, will be faithful and just in performing his promises; will bestow upon him whatever advantages are suitable to his condition, and deny him nothing which is necessary for his comfort here, and is at the same time conducive to his eternal welfare hereafter.

But now, a fresh scene of blessings opens itself to our view, and leads us to consider the advan-
 § Mat. xviii. 20 * Heb. x. 23 † 2 Cor. i. 20 ‡ Hab. i. 13

tages which arise from the instruction of our slaves in the knowledge and fear of GOD, with respect to a future state :—Wherein we shall find the motives grow stronger, and receive an additional force, in proportion as the good things of another life are more valuable and lasting than the good things of this life.

It is no small advantage, arising from the instruction of others, that we ourselves grow more knowing in the things we strive to show them.—Those who have taken the pains of catechising their children, (I do not mean such as barely teach them the questions and answers by rote, but such as also labour to make them apprehend the meaning and understanding of the principles of the christian religion), must needs have found by experience, how much themselves have increased in the knowledge of God, by endeavoring to impart it to their little ones. And, for myself I cannot but own, with unfeigned thanks to Almighty God, who has called me to be your Pastor, that the necessity I am under of providing instruction for my beloved flock, hath been the source of much comfortable spiritual knowledge to me :—And that the consideration of every single subject, which I endeavour to explain in this place, discovers more and more to me of my own ignorance in things, which I thought myself sufficiently master of, till that attempt hath shewn my mistake, and convinced me of my great deficiency.—If we would but duly consider the inestimable value of this knowledge, and the great danger of neglecting it :—that Solomon pronounceth the man to be happy who findeth wisdom, and getteth understanding ;—and the merchandize of it to be better than the merchandize of silver, and the gain thereof than fine

*Gold :**—And our blessed Saviour hath declared this to be *life eternal*, that we may know the only true *GOD*, and *Jesus Christ* whom he hath sent :†—If we would but call to mind, that the *Jews* (who were the chosen of *GOD*) were sent into captivity, because they had no knowledge ;§ —and because they were a people of no understanding :—therefore he that made them would have no mercy on them :||—If we would but reflect that these punishments, and this loss of *GOD*'s favour and mercy, was not owing to their want of sense, or of human learning and cunning, but to their neglect of applying themselves to the study of the laws of *GOD* ; as appears from his description of them, by the mouth of the Prophet *Jeremiah* :—*My people is foolish, they have not known me ; they are sottish children and they have no understanding ; they are wise to do evil, but to do good they have no knowledge ;¶*—And that they were destroyed for lack of this heavenly knowledge ; which they having rejected, *GOD* did also reject them:†† Whereas, on the other hand, *Daniel* assures us, that the people who know their *GOD*, shall be strong, and do exploits : and they that understand among the people shall instruct many §§—If we I say, would thus consider, and moreover, that *St. Paul*, though he bare record of the *Jews* in his days, that they had a commendable zeal of *GOD*, yet blames them that it was not according to knowledge,†† we should, surely, with that blessed Apostle, “count all things but loss for the excellency of the knowledge of Christ Jesus, that we might know him and the power of his resurrection.”***

*Prov. iii. 13, 14

†Ibid xix. 21

§§Dan. xi. 32, 33

†John xvii. 3

¶Jer. iv. 22

††Rom. x. 2

§Isaï. v 13

††Hos. iv. 6

***Philip iii 8, 10

And since the instruction of others is so effectual a means of obtaining it, we shall surely rejoice that God in his providential goodness, hath put such happy opportunities in our hands of propagating that knowledge in our slaves, and at the same time of improving it in ourselves, to their and our own unspeakable spiritual benefit.— This will induce us to be careful and diligent, in searching and studying the holy Scriptures, those pure fountains of divine wisdom;—“to lay up the word of God in our hearts, and in our souls;— to bind them for a sign upon our hands, to be as frontlets between our eyes;—to teach them to our children and *servants*;—to speak of them when we sit in the house, and when we walk in the way when we lie down, and when we rise up:†”—And, strive to make them as plain, as intelligible, and as full to the view of ourselves and our households, as if they were *written upon the door-posts of our houses, and upon our gates.*—And as a farther spur to our diligence herein, we may add the dread of that heavy *wo*, threatened by our saviour to the *Scribes and Pharisees*, who *shut up the kingdom of Heaven against men, and neither went in themselves, nor would suffer them that were entering to go in.*‡

If a plague or other mortal distemper were raging in our neighbourhood, we would, surely, make use of the best means in our power to keep it from our doors.—Or if it had already seized any of the family, we would endeavour by wholesome remedies to cure the sick, and administer proper antidotes to such as had not yet caught the infection, to prevent it spreading farther. And if by such prudent means we succeeded in recovering the distempered, or preserving

† Deut. xi 18, 19, 20 ‡ Matt. xxiii 13 Luke xi 52

the sound, we should in either case reckon it a great happiness, and sufficient recompence for the pains we had taken.—Sin is a most dangerous and mortal disease of the soul, which having once got head is very difficult of cure, apt to spread fast, and often proves fatal to those who catch it.—We all know and complain that vice abounds every where ; and that no neighbourhood is free from wickedness of some sort or other.—And as a set of religious principles is the only effectual remedy, under God, either for prevention or cure, is not this sufficient to awaken us to a timely care in the application of it ?——But if any member of a family hath got this terrible disorder, it is surely high time for the master to look about him, and provide against the malignity, lest the whole body should be endangered by the mortification of the limb.—One wicked servant entices another;—this carries the temptation still farther;—And thus it proceeds from hand to hand, till it perhaps reaches the children of the house, and the master's own flesh and blood is often irrecoverably tainted.—It is, indeed hard to conceive, what mischief one wicked servant is capable of doing in a family, and how daringly he will proceed in spreading it, while he is under no restraint from religion or conscience, and no pains are taken to set him right.—This then may be reckoned among the great advantages of instructing our *slaves* in the knowledge and fear of God:—We *cure them of the disorder of sin* ; —or if they are so far gone, as we fail in that, we at least *prevent its spreading farther, preserve the rest from taint and corruption, and deliver our own souls.*

We cannot but know, (if we are in the least acquainted with our own hearts) that we have many

gins to answer for, which should *GOD* enter into strict judgment with us, must needs condemn us, beyond all hope of *justification* or acquittal.—If, then, any advantage in this respect be offered us, ought we not cheerfully and thankfully to embrace the occasion, and lay hold of every opportunity given us, of lightening this burden, and staying the uplifted arm of divine justice?—There are few of the common vices of mankind which do not affect more than one person, either by way of communication, example, or offence.—This is plain in the case of riot, drunkenness, gaming, swearing, scoffing at religion and seriousness, lewdness in deed or word, and such like.—And, surely, the least acknowledgment we can make to *GOD* and the world, for the corruptions or offences our persuasions or examples may have have caused, is, after we have seen the error of our ways, and repented of our misdeeds, to strive to convert and reclaim others, who remain in sin and ignorance, and to bring them into the right way.—To this purpose our blessed saviour having fortold to *Peter* his repeated denials of him, exhorted him, when he should be converted to strengthen his brethren.*—And *St. James* expressly saith, *Brethren, if any of you do err from the truth, and one convert him, let him know that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins.*†—Do we, then, my brethren, know ourselves to be sinners, and obnoxious to the just wrath of an Almighty, offended power?—Do we know, that he expects we should strive to make some sort of amends for our own infirmities, by strengthening and confirming the minds of our weak brethren?—

* Luke xxii, 32.

† James v. 19, 20.

Do we know, that he hath promised by his holy apostle to *hide* or pass over a multitude of our sins, upon condition that we faithfully strive to convert other sinners?—Hath God given us the means of performing this condition, by putting into our hands a number of poor, ignorant, unconverted souls?—And shall we be so far wanting to ourselves and them, as to suffer them to perish, and thereby entail the punishment of a multitude of sins upon our own heads, which otherwise, through the merciful promise of God in Christ, would have been remitted to us?

But there is yet the *greatest* and most *glorious* advantage behind, which bringing up the rear, crowns and establishes all the rest: namely, *the glories of an happy eternity*.—And these are expressly promised, to such as labour for the conversion of souls.—*The fruit of the righteous is a tree of life*, saith Solomon, and *he that winneth souls is wise*.†—*They that be wise*, saith Daniel, *shall shine as the brightness of the firmament: and they that turn many to righteousness, as the stars for ever and ever*.†—This is a reward beyond the utmost stretch of human imagination;—a happiness as impossible to be described by the tongue of man, as it is for him to comprehend, even in thought.—*For eye hath not seen, nor ear heard neither hath entered into the heart of man, the things which God hath prepared for them that love him*.||

And are all these benefits, all these unspeakable glories laid before us my brethren?—Are we pressed and invited to accept them upon the easiest terms, and shall we hesitate and turn our backs upon them?—Shall we sit still and expect that all these blessings should be bestowed

‡ Prov. xi. 30. † Dan. xii. 3. || 1 Cor. ii. 9.

upon us, without some care on our part in seeking for them?—That God should do all for our glory, and we nothing for the advancement of his?—Shall we vainly hope to rejoice for ever in the presence of Almighty God, while we use no endeavours for *causing joy in heaven over one sinner that repenteth,** and is converted by our means?—Can we set up any rational claim to be *joint-heirs with Christ*, and to be *glorified together with him*, if we refuse to be *workers together with him †* in promoting the salvation of men?—Or what reasonable hope can we entertain of *shining forth as the sun among the righteous in the kingdom of their heavenly father, ‡* when we are so niggardly of the *light* of the gospel, which he hath so liberally and freely bestowed upon us; and instead of letting it shine in its full lustre before our poor, ignorant, benighted slaves, rather hide it under a bushel, and ungratefully suffer them to remain in darkness?—No my brethren, as the reward, so is the *labour of love* set before us, and the one is not to be expected, without the performance of the other:—And if we will pretend any right to the wages of heaven, as *servants and stewards* of the most high God, who hath intrusted us with his *talents*, we must, as *it is just and equal*, give a due proportion of christian instruction to our ignorant slaves; so that advancing his kingdom, by the addition of so many subjects to it here, we and they may be received into it hereafter.

Which may God of his infinite mercy grant, through our Lord and Saviour JESUS CHRIST, to whom, with the father and the holy spirit, be glory and honour, praise and dominion, now and for ever. Amen.

* Luke xv. 7. † Rom. viii. 17. ‡ Matt. xiii. 43.

SERMON III.

COLOSSIANS IV. 1.

Masters give unto your Servants that which is just and equal, knowing that ye also have a Master in Heaven.

I. IN the first discourse upon these words, was set forth the nature of that great and indispensable duty, which binds all christian masters and mistresses, is to bring up their slaves in the knowledge and fear of God.

II. In the second, was taken a short view of the principal advantages attending a due discharge of it, which were found to consist of such articles, as must necessarily promote our interest here, and our everlasting happiness hereafter ; as it naturally tends to make them good servants, faithful to their trust, and honest and conscientious in the performance of their business.—As it draws down the blessing of heaven upon our substance, and upon our own and their labours :—and as it gives us the security of God himself, for the comfortable enjoyment of all the necessities of life, if we thus, in the first place, seek to promote his kingdom and his righteousness.

In regard to spiritual blessings, it appeared,—that our endeavours to instruct these poor creatures, causes us to increase in that knowledge of

GOD, and of his Son JESUS, whom he hath sent, which our saviour hath assured us, is life eternal :—that it keeps the plague of sin from our doors, and prevents the curse which always follows wickedness :—that it helps us to an excellent plea in arrest of God's judgment, and hides a multitude of sins :—and crowns all these blessings with eternal glories.

To these may be added :

That exalted pleasure which arises in the mind, upon the performance of acts of humanity and benevolence, especially those of a durable nature, which bid fair for a perpetuity ; bearing some resemblance to that of our kind creator, when he took a review of *every thing he had made, and behold it was very good* :*—the comfortable testimony of a good conscience, witnessing the faithful discharge of that trust, our heavenly master hath committed to us, according to the power and opportunity given :—the assurance of God's favour and protection :—and the continual prospect of a glorious futurity.—All which are such noble encouragements, & firm supports under the greatest anxieties and troubles incident to human nature, overbalancing the terrors of death itself, that the person who should grudge some time and pains to secure them, would well deserve to want them in his greatest need.

III. We come now to the consideration of the third point proposed, viz.

The common excuses and objections which are made, concerning this obligation of bringing up our slaves in the knowledge and fear of God.

* Gen. i. 31.

1st. It is objected, that the making them *christians*, only makes them more saucy and proud.

Ans. We ought, in charity, to suppose, that this common objection, arises rather from a want of consideration, than from any settled thought or design :—and that such as make it, (which I am sorry to say are very many) have taken it up hastily and upon trust, without ever considering the dreadful consequences flowing from it. It throws a heavy reproach upon our holy profession, and carries in it an insinuation the more dangerous, as coming out of our mouths. If we say that christianity tends to make people worse, (which it must do, if it makes people more proud and saucy than they were before) what may not Heathens and Infidels confidently report of it? The spies, who out of laziness and cowardice, *brought up an evil report of the good land*, * were not only destroyed themselves, but all those likewise who gave credit to their words :—And shall we not dread the like course of forfeiting our share in the heavenly *Canaan*, if we either spread abroad, or rashly believe such evil reports and notions of the way towards it? Objections of this sort may serve to justify us to unthinking mortals like ourselves, who may be glad either of excuse or example, to shelter their own negligence under : But before we admit them we ought seriously to examine, whether they will justify us before God, and whether, upon *weighing them in the balance* of divine justice, they shall not be found *light and wanting*.

But besides the great danger of urging or entertaining such a notion, it is absolutely false and groundless. Look upon the great pattern of our holy religion in the person of our Lord and Sa-

* Numb. Chap. 13th and 14th

viour JESUS CHRIST; who, though he were a son, even the Son of GOD, yet learned he obedience,*—made himself of no reputation, took upon him the form of a servant;† and tho' he were rich, yet for our sakes became so exceeding poor,§ that while the foxes had their holes, and the birds of the air their nests, he had not where to lay his head.‖——So that his whole life, from his being laid in a manger to his being nailed to the cross, was one continued scene of lowliness and humiliation.—Examine well his doctrine, and that of his holy apostles; hearken to him pronouncing blessings upon the poor in spirit, upon those that mourn, and upon the meek;‡ declaring, that whosoever shall humble himself as a little child, the same shall be greatest in the kingdom of heaven;¶—exhorting all his disciples to learn of him, for he was meek and lowly of heart.§§ Listen to saint Peter, exhorting christians to be clothed with humility; because GOD resisteth the proud, and giveth grace unto the humble.††—Hear saint Paul in particular (who speaks as if he had this very objection in his view) commanding Timothy to teach and exhort these things; namely, “Let as many servants as are under the yoke, count their own masters worthy of all honor, that the name of GOD and his doctrine be not blasphemed. And they that have believing masters, let them not despise them, because they are brethren; but rather do service because they are faithful, and beloved, partaking of the benefit:”‡‡ And say whether any thing can be insinuated more falsely and wickedly, than that the making any one a christian can possibly make him proud or saucy?

*Heb. v, 8 †Phil. ii. 7 §2 Cor. viii. 9 ‖Matt. viii 20

‡Matt. v. 3, 4, 5 ¶ Matt, xviii. 4 §§Matt xi 29

†† 1 Pet, v. 5 Jam iv 6 ‡‡ 1 Tim vi 1 2

We see then, my brethren, the fault does not consist in the religion, but in the want of it :— and must be owing entirely to other causes, not to any defect in the doctrines or examples recorded in the holy scriptures.

Such, therefore, as cherish this objection, and think there is something in it, must needs have very undue notions of the religion they profess, and do not sufficiently distinguish between being baptized and being made christians in fact and deed. For though both tend to the same purpose viz. the salvation of souls thro' faith in CHRIST ; yet they may in effect be very different things.— A person who has been duly baptized, may yet perish eternally ; but a christian in fact and deed, by which I mean one who to baptism adds faith, practice, and perseverance, can never perish.— And though none can become members of CHRIST's church, or be admitted into the glorious privileges of the gospel without entering in by the door of baptism, where it may be had ; yet a person may be brought into CHRIST's fold through that door, who, by staying out of it, or breaking thro' the fences of that inclosure, may be forever shut out from the presence of God in his glory. So that the difference between being baptized and being made christians, in truth and fact, may really be as wide as is the distance between heaven and hell. Nor, indeed, is it much to be wondered at, that these poor ignorant creatures, who are guided more by their eyes than by reason or reflection, should fancy baptism, and going to church now and then, is enough to bring them to heaven, without ever thinking of the practice of humility, sobriety, fidelity, and the like duties, when they see numbers of *white people*, who call themselves *christians*, setting up a title to eternal

happiness, and laying claim to the endless glories of heaven, upon no better foundation than baptism and outward profession, while the general course of their lives runs quite contrary; especially when no pains are taken to set them right by proper instruction, and honestly telling them, that such people as have made a solemn vow at their baptism to renounce sin, the world and the devil, and to serve God all the days of their life, and yet neglect performing it, are really in a very bad way: for that, unless persons endeavor to live up to the rules of their profession, they are so far from being christians indeed, that they only deceive themselves, and mislead others;—and that CHRIST will not own any such to be his, or shew any mercy to them at the great day of judgment, unless they repent and amend, and live according to his laws.

But if this objection were to be stated in its proper terms, stripped of all the gloss and disguise which self-deceit puts upon it, and laid down as it really is at the bottom of our hearts; buried under heaps of fair pretences, it is more than probable it would be found to stand thus.—We are afraid of putting our slaves in the way to serve God, and to reverence him, for fear they should be wanting in some respect and reverence for us. Should we teach them that God is to be obeyed rather than man, they might, upon particular occasions, take it in their heads to call our commands in question, or, should we instruct them, that there is a God in heaven to be worshipped, who is our master as well as theirs, and their father and maker as well as ours, they will no longer perhaps look upon us as Gods upon earth; nay, will think us no better than their fellow-servants to that great master who is over all;

or at most, than elder children of their father which is in heaven, and will behave towards us accordingly. Give me leave here, my brethren, to put a parallel case: Suppose an overseer at one of your quarters, should set up for master and proprietor among your slaves, and teach them no respect or obedience to you in person, for fear, as he should pretend, that they would not be obedient or respectful enough to him, if they should once know that he was only an upper servant. What notion would you entertain of such a man? Or say, honestly, would you think him an overseer fit to be employed? I dare affirm you would not. You would think him a proud, saucy creature, and lay all the disrespect and insults you might happen to meet with from your slaves to his charge, who industriously kept them ignorant of their duty to you; and would turn him off with the disgrace he deserved. Should we then, my brethren, so judge in a point wherein our own honor seems to be concerned, and shall the Almighty be quite regardless of what relates to his honor and worship? Hath he not revealed himself to us, under the notion of a *jealous God*, and declared expressly *them that honour me, I will honour; and they that despise me, shall be lightly esteemed?*† Let us then take heed, lest the objection return with double force upon ourselves, and the charge of pride and haughtiness fall heavy where it is most due; namely, upon such as make and cherish such idle objections to the dishonor of Christ, and the discredit of those holy laws, to which we profess an obedience we are far from paying.

But supposing, what is very probable, that some slaves upon being baptized, have actually

grown proud and saucy. The objection in that case must run thus. Having got a notion that baptism intitled them to great privileges, and having no knowledge of the true nature of those privileges, which are really spiritual, and do chiefly belong to a future state; and imagining they had a right to them in this life, they had taken greater liberties than they ought to have done upon that mistake; and this notion prevailing in general among the Negroes, makes it unadvisable to permit their being baptized, lest they should grow mutinous and ungovernable upon account of it. This is the only view in which this objection can appear with any shew of reason; and as such furnishes the strongest argument in favor of the obligation I would now enforce, viz. The necessity of instructing them in the principles of christianity, and bringing them up in the knowledge and fear of God; since it is only their want of that instruction which gives them such wrong notions of the faith they profess in baptism; and this owing to nothing but the want of care in their owners to have them better taught.

Since, therefore, this objection is so weak and trifling, as well as false at the bottom, let us throw it aside with all the foolish pride and self-deceit which attend it; and labor faithfully and earnestly for their conversion and instruction, that they may be *meek and humble* indeed: for it seems plainly demonstrable, that these poor creatures will generally prove grateful and obedient, in proportion to the benefit received from us; that is, in short, according to the progress they make in christian knowledge, and the pains taken in teaching them.

2dly. It is objected, They are such stubborn creatures, there is no dealing with them.

Answer—Supposing this to be true of most of them (which I believe will scarcely be insisted on:)—may it not fairly be asked, whence doth this stubbornness proceed?—Is it from nature?—That cannot be:—for I think it is generally acknowledged that *new Negroes*, or those born in and imported from the coast of *Guinea*, prove the best and most tractable servants. Is it then from education?—for one or the other it must proceed from.—But pray who had the care of bringing up those that were born here?—Was it not yourselves?—And might not an early care, of instilling good principles into them when young, have prevented much of that stubbornness and untractableness you complain of in country-born negroes?—These, you cry out, are wickedder than the others:—and, pray, where did they learn that wickedness?—Was it not among ourselves?—for those who come immediately from their own country, you say, have more simplicity and honesty.—A sad reproach to a christian people indeed! that such poor ignorant heathens shall bring better morals and dispositions from home with them, than they can learn or actually do contract amongst us!

Let us, therefore, my brethren, be ashamed of such objections, as lay us open to reflections of this nature;—and rather strive to bend their stubbornness, and soften their tempers, by bringing them under subjection to the laws of the Gospel;—and to infuse that mildness and gentleness into their dispositions, which the doctrine of CHRIST never fails to produce in such as, through the grace and blessing of Almighty God, are prevailed upon heartily and sincerely to receive it.

3dly, It is objected,—They are so ignorant and

unteachable, they cannot be brought to any knowledge in these matters.

Answer. This objection seems to have little or no truth in it, with respect to the bulk of them.—Their ignorance, indeed, about matters of religion, is not to be disputed;—they are sunk in it to a sad and lamentable degree, which has been shewn to be chiefly owing to the negligence of their owners.—But that they are so stupid and unteachable, as that they cannot be brought to any competent knowledge in these matters, is false, and contrary to fact & experience.—In regard to their work, they learn it, and grow dexterous enough in a short time.—Many of them have learned trades and manufactures, which they perform well, and with sufficient ingenuity:—whence it is plain they are not unteachable; do not want natural parts and capacities.—Most masters and mistresses will complain of their art and cunning in contriving to deceive them.—Is it reasonable then to deny they can learn what is good, when at the same time it is owned they can be so artful in what is bad?—Their ignorance, therefore, if born in the country, must absolutely be the fault of their owners:—and such as are brought here from *Africa* may, surely, be taught something of advantage to their own future state, as well as to work for their masters present gain.—The difference plainly consists in this;—that a good deal of pains is taken to shew them how to labour, and they are punished if they neglect it.—This sort of instruction their owners take care to give them every day, and look well to it that it be duly followed.—But no such pains are taken in the other case.—They are generally left to themselves, whether they will *serve God*, or *worship Devils*—whether they will become *christians*, or

remain *heathens* as long as they live : as if either their souls were not worth the saving, or as if we were under no obligation of giving them any instruction :—which is the true reason why so many of them who are grown up, and lived many years among us, are as entirely ignorant of the principles of religion, as if they had never come into a christian country :—at least, as to any good or practical purposes.

Besides, owners will take care to shew them how to work by their own, or their overseer's and other servant's examples :—and what they see done they readily imitate.---But say, my brethren, (for I appeal to your own knowledge, your own hearts, and your own observation) how few will take the pains to set a good example of piety and virtue before these poor people?—how few will labour to recommend godliness to their servants by their own behaviour, or the devout, religious regulation of their families ?---or will punish an offence against the laws and majesty of almighty God, with an hundredth part of the exactness and severity they would any little disobedience, or sauciness towards themselves ?---It may well be supposed, that if people were as negligent in setting them to work, or shewing them how to perform it, and seemed as little concerned about it, as they generally are about setting them forward in the ways of religion, there would be as loud a complaint on the other side ;---and we should then hear, that they were such ignorant creatures, they could not be taught to do any thing of service.

4thly, It is objected,—many of them are so far gone in wickedness, so confirmed by habit in their evil ways, that it is in vain to undertake reclaiming them.

Answer,—This is indeed a dreadful case ! and so far as there is any truth in it, throws a heavy charge upon us, who have suffered them to run such desperate lengths without striving to put some effectual stop to their evil courses.---A charge we must answer severely for at the latter day !—But here it may be asked, whether much of that wickedness may not proceed from their ignorance, and want of better instruction ?—Whether the sad consequences of such behaviour, the hazard of their precious souls, and God's eternal vengeance, if properly laid before them, might not terrify them from such proceedings ?—or the hope of his favour, and everlasting joys in heaven, allure them into the ways of piety and goodness ?—And if there be no more than a bare possibility that this pious instruction, and these awful considerations may do good, what excuse can we have for neglecting the use of them ?---Besides, hath not Almighty God put other means in our hands, by the authority he hath given us over them ?—Is it not in our power to convince them, that wickedness will make them unhappy even in this life, by punishing them properly for it, when we find that they will not be restrained by the gentle, kind methods of advice and instruction ?—Will any man pretend to find fault with me for correcting a swearing, drunken, lying or lewd slave, for affronting my master and maker, who will at the same time own I do well to correct a servant for affronting me, or despising my orders ? And, till we have tried all possible means, how can we take upon us to say, that it is in vain to attempt reclaiming such a one ? If God were to deal so with us, my brethren, how wretched would be our condition !—And how far he may be provoked to do so, for our slights and neglects of these poor

creatures, is a matter well worth our most serious consideration.—If, after so many repeated warnings, trials, and visitations, he were to give us up to our own perverse ways, and leave us as incorrigible reprobates, with whom his spirit had been so long striving in vain how unavoidable would be our destruction!—how deserved our everlasting perdition!—But he in his mercy and long-suffering still continues the means of grace and salvation to us, notwithstanding our daily abuse of his infinite goodness:—and never gives over his gracious trials, whilst he spares us life and senses to amend our ways.—In this, my brethren, it is our duty to imitate him, and never despair of reclaiming the worst of our slaves, while they remain under our care in this world,—or grow weary of striving to do *them* good, whilst he continues unwearied in his trials to bring *us* home to heaven and happiness:—thus spurring us on to do it by his own divine example.

5th objection,—But some say, we have tried and laboured, yet have met with no success.

Answer,—Instances of this sort, are indeed, very disheartening:—But are we sure there has been no mistake on our side?—Have our trials been often repeated, at different seasons and intervals?—Have they been well pushed, and with a sincere good will and conscience?—Have we not tried before we got half way, and wanted not the means, but the heart to proceed forward?—Have we not been discouraged without reason, and left off, as we perhaps began, hastily, and without due consideration?—Have we not shewn, in the course of our endeavours for their conversion, some particular partiality to ourselves, which might give them a suspicion that we had our own worldly advantage at heart, more than the gain-

ing the souls over to God?—Supposing that nothing of this sort hath been the case, but that after all our prudent, well-meaning endeavours, we have been hitherto unsuccessful, shall we never try again?—And will not God, who looks upon the heart and knows our sincerity, accept us graciously upon account of our good intentions, and shall he not return the pains and labours we bestow upon the most obstinate reprobate, with interest into our own bosom?—This, however, may be taken for fact :—that if we have tried many, and find all to be stupid, stubborn, or incorrigible, it is ten thousand to one against us, that the failure has been owing to ourselves rather than to them, because of the different tempers and dispositions in different persons among them, as well as among us :—and if some prove irreclaimable, all, we are sure, are not so.—Let not, therefore, our want of success upon our first or second attempt discourage us :—but let us still persevere, and a blessing will assuredly attend us.—*Let us not be weary in well-doing ; for in due season we shall reap if we faint not.*—But as we have opportunity, let us *do good unto all men, and especially to such poor creatures as, being ingrafted into our families, are, or ought to become, a part of the household of faith.*

6th Objection,—Others again do say,—we are ignorant, unlearned people ourselves, and how can we teach others?

Answer,—I would not here, my brethren, insist upon an observation I have often made, and which I doubt not many in this congregation have taken notice of in their dealings among mankind, *viz.* That persons who are ready enough to plead ignorance, or poverty, when it may stand for an excuse, or serve a present turn, would be highly

affronted to be called ignorant or poor, on any other occasion:—But would rather ask a few questions,—Do you think you have knowledge enough to bring your own souls to heaven, through the grace of God, by living up to what you know?—If you think you have not, why do you neglect to learn better?—Do you know of any thing which is, or can be, of greater consequence to you than the eternal happiness or misery of your precious souls?—And if you think you want any knowledge necessary for their security, why do you delay one moment to seek after it, or to make the attaining of it your first & principal concern; as it is plainly of more importance to you than the loss or gain of the whole world?—If you have that knowledge which by living up to it will, through God's grace, bring you to Heaven, you can surely communicate it to others, as easily as you could shew them how to handle a hoe, a spade, or other implement of husbandry, whose use you are acquainted with, or teach them any sort of manufacture you are able to perform yourselves.

This ignorance, you see, is one of the worst excuses you can offer, which will neither acquit you before God nor man; since it can be owing to nothing but want of regard to your own souls;—as you live in a *christian* country, where you have ministers to instruct you, profess an obedience to laws which you pretend you know nothing of, and claim eternal happiness in heaven upon certain conditions, which you own, in making this objection, you are utter strangers to:—than which there, surely, cannot be shewn a stronger instance of folly and stupidity.—The true reason why people are often so ignorant, is this;—They have no hearty, sincere desire, to know their

duty :—They find it something uneasy in the performance, and care not how little their conscience is troubled with a sense of it.—*This is the condemnation, saith our saviour in his discourse with Nicodemus, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil, hateth the light : neither cometh to the light, lest his deeds should be reprov'd.**—Here is the source of religious ignorance pointed out by CHRIST himself :—and will always hold good in cases like ours, where the light of the gospel is strongly dispensed to us, and where nothing but the darkness of our own inclinations, (which we seem industriously to cherish) can possibly prevent its shining forth in full lustre in our hearts and in our actions.—This wilful, studied ignorance, is the cause why we cannot instruct others : and while we keep in darkness ourselves, we cannot be supposed capable of enlightening our benighted brethren—Whereas, if we had the same regard to religion, and the true interests of our souls, as we have for our worldly affairs, and the provision for our bodies, we would endeavour to become equally acquainted with them, and be as able to describe our notions of them to others, as we are to explain matters which we study, talk about, labor at, and are conversant in, every day of our lives.

In answer to such as make this objection with a well-meaning humility, and a real doubt of their own qualifications for undertaking the office of teachers in their families ; it may be observed to them, that there are not wanting instances of many pious, unlearned persons, who, without the help of miracles, or any extraordinary gifts, have,

* John iii. 19, 20.

by God's blessing upon their devout endeavours, done much good in this way. *Apollos* was a man eloquent and mighty in the scriptures; and being fervent in spirit, spake boldly in the synagogues of the Jews, and taught diligently the things of the Lord, but only knew the baptism of John:—whom when *Aquila* and *Priscilla* (a man and his wife who were both Lay-People) had heard, they took him unto them, and expounded unto him the way of God more perfectly:—thus becoming, through the grace of the Almighty, blessed instruments of confirming and perfecting the faith of this great man, who thenceforth became one of the chief and boldest champions in the cause of christianity.—Let this example, my brethren, encourage you to do the like:—throw aside all fears of disappointment:—teach your poor benighted slaves as much as you know yourselves:—and freely hold forth that light of the gospel which you so freely have received:—rest the success upon the grace and goodness of Almighty God, praying for his blessing upon your pious endeavours:—and where you find yourselves at any loss, consult your minister, or such good Books as you may have an opportunity of procuring, and doubt not of receiving extraordinary helps from that blessed spirit which our Saviour hath promised shall remain in his Church for ever.

7thly, It is objected,—That the conversion and instruction of the negroes, is a matter which requires much time and labour;—more than masters can well spare from their necessary affairs, or can be given to slaves, to the prejudice and neglect of their owner's business.

Answer,—This objection might very well come from the mouth of an infidel, who had no settled

* Acts xviii. 24, 25, 26.

faith in CHRIST, no dependence upon a divine, over-ruling providence; no fixed hope of a future reward.—But for such as profess this belief, this dependence, and these hopes, to offer such an excuse, is strange and unaccountable!—Is not this, in effect, to declare that they love this world, its interests and enjoyments, too well to think of giving up the least part of them for the sake of their interests in the world to come?—Is not this to acknowledge, in other words, that no consideration of propagating the gospel of CHRIST, or endeavours for saving the souls of men, ought to take them in the least from their other pursuits, or make any abatement in the temporal profit or leisure of the masters who have slaves under their care?—Does not this betray a distrust in God's providence, or his goodness, as if he could not or would not make up to them what little they might happen to lose in that way, by blessing and prospering their undertakings at home and abroad, in the house and in the field, as a just reward of their zeal for his glory, and the salvation of mens souls?—Does not this shew, that such objectors have more regard for a small inconsiderable part of the labours and profits of their slaves, than for the glory of God, or the good of their own and their servants souls?—And is not this denying to these poor people *that which is just and equal*, and forgetting that they themselves *have a master in heaven*?

Besides, it may be observed, that this difficulty chiefly occurs at the beginning, and must necessarily lessen by degrees, as the number of unconverted, untaught slaves, shall, by the use of our pious endeavours, grow less and less.—Those that are instructed, may be made use of to instruct others, and the owner's labour and care be, by so

much, relieved.—And let it be remembered, that the longer we defer it, the stronger this objection must needs grow, and the more difficult in fact to be overcome, by reason of the natural increase of slaves, especially in larger families.—The sooner, therefore, we seriously set about this duty, the less pains will be required to perform it, and the greater must be the probability of success.

Some other objections will properly fall under the consideration of the *fourth* point proposed, viz. In what manner this indispensable duty of bringing up our slaves in the knowledge and fear of God, may best be performed; to which, therefore, they are referred.—In the mean time, let us consider well what has been said:—let us honestly acknowledge the weakness of our objections, and folly of our excuses:—let us, as true christians ought to do, be ready to *cast down every imagination* or worldly self-interested reasoning; *every high thing* suggested by pride and self-conceit, *that exalteith itself against propagating the knowledge of God** among our poor ignorant slaves:—And may the Almighty giver of life and light open our understandings, that we may not only see ourselves, but be enabled to teach those who remain in darkness and ignorance, the things which belong to their and our everlasting peace, through our Lord and Saviour JESUS CHRIST. Amen.

* 2 Cor. x. 5.

SERMON IV.

COLOSSIANS IV. 1.

Masters give unto your Servants that which is just and equal, knowing that ye also have a Master in Heaven.

Having shewn, in the former discourses upon these words,

- I. That all masters and mistresses are under an indispensable obligation of bringing up their slaves in the knowledge and fear of God.
- II. That the due performance of this duty is necessarily attended with many great and singular advantages, both in respect of this world, and of the world to come. And
- III. That the common objections and excuses which people make for neglecting it, are vain and trifling; having no better foundation than mistake, pride, laziness, too much care for the world, or too little care about matters relating to God and religion.

It now remains, as was at first proposed, to consider,

- IV. In what manner this duty may best be performed, to the discharging of our consciences, and with the greatest probability of success.

It is certain, that the pious, well-disposed christian, who sets about this duty with a sincere desire of promoting the glory of God and the eternal happiness of his poor slaves, will want very little instruction how to perform it. His own sincerity and zeal for the salvation of their souls, will hint ten thousand methods of going to work, and make him watchful over every circumstance that can any way contribute to the success of his godly designs. It is also certain, that great allowances are to be made for the particular tempers and dispositions we may meet with among them, and our manner of dealing with them, in order to bring them to God, must needs be suited to the different turns of their genius and understanding; all which seem to make directions of this sort less necessary, or less useful. A few general rules, may, however, be laid down; which may serve as a foundation for our proceedings herein, and may be varied according to the wants and circumstances of every christian family.

And, as the best beginnings always promise the fairest endings, it seems necessary,

1. To begin with *a serious reformation of our own lives and conversations.*

This, my brethren, is undoubtedly the most rational foundation we can propose to build upon with hopes of success. If we would persuade people that certain things are bad or hurtful, we must let them see that we take care to avoid what we condemn:—If we would convince people that some things are good and desirable, we must shew by our behaviour that we really seek after, and strive to obtain those matters:—otherwise they will not believe us.—If our advice goes one way, and our conduct runs another course, we lay ourselves open to a charge, either of lying and

hypocrisy, in saying things are so and so, when it seems plain from our behaviour that we are not in earnest;—or else of the greatest weakness, folly, and stupidity, in acting contrary to what is right, with our eyes wide open, against the strongest evidence and calls of conscience and interest.—Nothing shuts up the mouth more effectually, or ties the tongue in stronger bonds, than a consciousness of vice and immorality; when every word we speak; every argument we use in favour of piety and virtue, throws a stinging reproach upon our own conduct, and pronounces the sentence of our own condemnation.---Nor, indeed, could any thing be supposed more ridiculous, than to see a notorious, idle, drunken fellow, rise up in his cups and strive to recommend industry and sobriety to all the by-standers.—This sort of absurdity is finely pointed out in *St. Paul's* words to a Jewish teacher.—“Behold, thou art called a Jew, and
 “retest in the law, and makest thy boast of God;
 “and knowest his will, and approvest the things
 “that are more excellent, being instructed out of
 “the law : and art confident that thou thyself art
 “a guide of the blind, a light of them which are
 “in darkness, an instructor of the foolish, a
 “teacher of babes ; which hast the form of know-
 “ledge and of the truth in the law.—Thou,
 “therefore, which teachest another, teachest thou
 “not thyself? Thou that preacheest, a man
 “should not steal, dost thou steal? Thou that
 “sayest a man should not commit adultery, dost
 “thou commit adultery? Thou that abhorrest
 “idols, dost thou commit sacrilege? Thou that
 “makest thy boast of the law, through breaking
 “of the law dishonourest thou God *?”—
 After which the apostle points out the natural

evil consequence of mens pretending to reform others, while they want to be reformed themselves. viz. that it tends to harden the hearts of unbelievers, and to give them a bad opinion of the religion recommended to them.—*For the name of GOD, saith he, is blasphemed among the gentiles through you.*

In short, my brethren, our servants have eyes as well as ears, and take in their notions much sooner by the one, than by the other.—What they see they can readily understand, and may speedily be brought to imitate;—but reasoning and argument require more time and consideration; are not so easily apprehended, and, if opposed by our own behaviour, lose all their force.—The most ignorant among them, can plainly perceive that it must be an advantage to us, if we can persuade them to believe and behave like good christians:—And is it not natural enough for them, when we recommend conscience, honesty, fidelity, and temperance to them, at the same time that we shew little regard to these matters in our own lives and conversations, to suspect that we want to put a cheat upon them, and to tie them up to rules, which we do not think necessary for ourselves to observe;—and that it is our own interest, not the good of their souls which we really have at heart?—And, surely, to preach up the doctrines of christianity to them, while we seem to have but little concern about putting them in practice, or fear of God's threatenings denounced against the impenitent and disobedient, must give them a reasonable doubt of our sincerity.—Besides, sin is a disorder of the most catching, infectious kind:—In our present state of corruption and infirmity, we are naturally prone to it;—it flatters our senses, and courts our pas-

sions, and is therefore sooner learnt, and deeper impressed upon the mind, than practical lessons of piety and morality, which combat our sensual desires, and require some degree of mortification and self-denial.—So that examples of it are always dangerous to the beholders; especially if the sinner have a credit and authority with those who are witnesses of their conduct.—Men readily fall into the ways and customs of their superiors, and think they pay a compliment to their understanding and judgment, in imitating their manners.—From all which considerations it is evident, that if we would attempt to reform our servants, with any probability of success, we must begin it with a serious reformation of our own lives and conversations, and shew them by our conduct, that we really believe it to be a duty required of all men, to forsake their sins, and amend their lives ;—and convince them by this solid proof, that we are in earnest, before we can expect they should give credit to what we say, or seriously strive to be those good and faithful servants to God and us, which we tell them it is their duty to become.

I have dwelt the longer upon this head, because it is of the utmost importance, and seems to be but little considered among us.—For there is too much reason to fear, that the many vices and immoralities so common among *white* people ;—the lewdness, drunkenness, quarrelling, abusiveness, swearing, lying, pride, backbiting, overreaching, idleness, and sabbath-breaking, every where to be seen among us, are a great encouragement to our Negroes to do the like, and help strongly to confirm them in habits of wickedness and impiety.

2dly, We ought not only to avoid giving them

bad examples, and abstain from all appearance of evil, but also strive to set a daily good example before their eyes,* that seeing us lead the way in our own person, they may more readily be persuaded to follow us in the wholesome paths of religion and virtue.

This would be to imitate our blessed Saviour himself, who not only taught us the will of God, but gave us an exact pattern of obedience to it, in his own most innocent and holy life; and who is called the way, to teach us, that, as no man cometh to the father but by him;† so the true way to Heaven is to tread in his steps, and to follow that track, which he hath mark'd out for us.— This he farther recommends to us in the following precept, which on account of its excellency and importance, stands at the head of the sentence in the offertory in our communion service: *Let your light so shine before men, that they may see your good works, and glorify your father which is in Heaven;*‡—which teaches us, that a good example is like a shining, radiant light, whose beauty and brightness engages men to draw near to it and follow it; thus proving an instrumental cause of God's glory, the most exalted and noblest end for which we were sent into this world:—And which, no doubt, will be rewarded with a far more exceeding and eternal weight of glory § in the world to come.

Such a course of reformation and godliness, as hath been recommended in the two foregoing heads, must needs be of the utmost advantage to ourselves.—For if it should work no effect upon the minds of our servants, which scarce seems probable, yet we should thereby save our own

* 1 Thes. v. 22. † John xiv. 6.

‡ Matt. v. 16. § 2 Cor. iv. 17.

souls, through God's Mercy in Christ, and secure an interest and possession for ever in Heaven.

3dly, To this serious reformation of our lives and good example, we must add constant and earnest prayer to Almighty God, for his blessing upon our faithful pious endeavours.

When we attempt the conversion of sinners and infidels, we engage in the immediate cause of God; and herein, as before observed, we are no more than instruments of his glory and the good of others.—The employment is, indeed, the most honourable we can undertake, as we thereby become *workers together with Christ** in promoting the salvation of mankind.—And surely, we need no stronger motive, for daily presenting our most humble and pressing petitions to the throne of grace, that he may account us worthy of so great honour, and assure us of his gracious acceptance, by crowning our labours with desired success.

By these prayers, offered up in the sincerity of our hearts, we acknowledge our own weakness and insufficiency, and our daily want of the divine assistance:—*For who, my brethren, among us, is sufficient for these things?*†—By these we own our absolute dependence upon him, and bid defiance to boasting and pride, the worst and most dangerous of all spiritual evils.—By these we preserve ourselves in a due state of humility, and check all foolish, aspiring thoughts, of our own worth and understanding.—And by these we obtain the help of that holy spirit, whose grace and influence must complete the work, and give success to our pious endeavours.—To which end, it will be proper for us always to keep in remem-

* 2 Cor. vi. 1

† 2 Cor. ii. 16.

brance, these memorable words of St. *Paul*, which are recorded for our instruction in these matters. --*I have planted, Apollos watered, but God gave the increase.---So then, neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.*§

Wickedness and infidelity, may well be compared to a certain kind of evil spirits, which go not out but by *Prayer and Fasting*,|| and which the disciples themselves could not cast out, for want of a faithful use of those means.--And if we would cast a spirit of paganism, of error, or profaneness out of our servants, we must have recourse to frequent prayer, as that which gives the best edge and temper to those weapons, with which we make an attack upon the kingdom of darkness.

This was our saviour's own method, when he was upon earth.--Thus we are told by St *Luke*, that the evening before he made choice of his twelve Apostles, *he went out into a mountain to pray, and continued all night in prayer to God.** And no doubt his earnest addresses to his heavenly father, were to obtain a blessing on their ministry, and success to their labours.--Thus did he pray for *Peter*, that his faith might not fail.† --Thus did he pray for all his disciples, and not for them alone§, but for all them that should believe on him thro' their word.‡--By virtue of this prayer, was the holy Ghost sent into his church, to be its comforter and companion for ever:--And by the same method, does he now continue to carry on the great concerns of his mediatorial kingdom; sitting on the right hand of the father,

§ 1 Cor. iii. 6, 7.

|| Matt. xvii. 19, 21.

* Luke vi. 12, 13. † Luke xxii. 32. § John xvii. 20.

‡ John xiv. 16.

and ever making intercession for all those that come to God by him.*—To this purpose, are those frequent prayers of St. Paul, for those he laboured to bring to God, and particularly that remarkable one in his Epistle to the *Philippians*, wherein he prays, that they might *abound more and more in knowledge and in judgment*; that they might not only approve the things that are excellent, but also continue in the same, in *sincerity* and *without offence, till the day of Christ.*††

4th, Besides this daily, fervent prayer in private to God for their conversion, we ought to establish the constant use of family prayer in our houses.

To the general, shameful neglect of this duty, is owing a vast deal of that carelessness, remissness, irregularity and disorder, which prevail so much amongst us.—And, truly, so little of the worship of God is to be seen in our houses, that, (to our reproach be it spoken) were a stranger to travel through the country, except what he might observe at Church on Sundays, or in a very few pious families, it would be difficult for him to judge what sort of religion we professed;—or, indeed, whether we had any religion at all.

By establishing family worship in our houses, we not only engage the particular favour and protection of God, whose presence and influence will never be wanting, where *two or three are gathered together in his name*:—but we thereby keep up a continual sense of our duty to him; a desire of being approved by him; an hatred and abhorrence of sin, and an holy awe of his displeasure; and teach our poor ignorant slaves an heavenly language, in which they may learn to address their great creator, and pray for blessings upon them-

* Heb. vii. 25.

†† Philip. i. 9, 10.

selves and us.—This also will teach them a decent and orderly behaviour; reclaim the roughness and fierceness of their nature; form their minds to modesty and mildness, and increase their love and respect to us, in proportion as they advance in reverence and veneration towards Almighty God.

5th. We ought to read and study the holy Scriptures ourselves, that we may be better prepared to read and explain them to our children and slaves.

And, surely, if we would pretend to teach divine knowledge to others, we must first seek to obtain it ourselves: For it is rank nonsense, to offer to teach a lesson we never learnt or studied.—The word of God is an inexhaustible fountain of heavenly truth, whence all that will apply for it, may not only draw a sufficiency for their own wants, but with its overflowings, may supply the necessities of others that thirst after it.—The care of our own souls, as well as those of our servants, requires this duty at our hands; nor can any stronger motive be urged, for a serious and diligent study of the *holy Scriptures*, than that *they are able to make us and them wise unto salvation, thro' faith in Christ Jesus,**—And to these spiritual ones, as a farther encouragement, may be added those temporal blessings promised by the holy Psalmist, to the man whose delight is in the law of the LORD, and who meditates therein day and night;†—namely, that he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in season: his leaf also shall not wither and whatsoever he doth shall prosper.

6th. We ought to make this reading, and studying the holy scriptures, and the reading and ex-

* 2 Tim. iii. 16.

† Psal. i. 2, 3.

plaining them to our children and slaves, and the catechizing or instructing them in the principles of the christian religion, *a stated duty.*

This may be done by setting apart particular times and seasons for the performance; which we should resolve to observe, and never miss, but upon very extraordinary and pressing occasions.—We may once a day at least, if not twice, bestow a small portion of our time in reading, and meditating on the word of GOD.—We may have our fixed hour for it, either morning, or evening, or both, as best suits our conveniency; and make a resolution never to break through these voluntary rules, or spend the hours we thus dedicate to the service of GOD, and the study of his laws, in any other employment, unless in cases of great necessity.—This reading and explaining some part of the scripture to our families, and catechizing or instructing our children and slaves, in the principles of the christian religion, may be performed once a week at least, and sunday evening may be set apart for that purpose; thus ending the day, which we may suppose to have begun well at church, in the best and most edifying manner at home.

These stated times once fixed upon, and begun with a settled resolution of observing them, will be found of great use, for keeping us in a steady, uniform practice of godliness and virtue.—They will make the worship and service of GOD familiar to us, and cause us to look upon it as a necessary business of human life.—We shall soon begin to feel the comfort and advantage of them, in the regulation of our lives, and the inward peace and satisfaction that arises from a consciousness of living in the honest discharge of our duty, and the hopes of dying in it:—And shall

find these performances, by degress, to become so pleasant and habitual, that we shall look for them, as we do for our stated time of food and refreshment, and be as uneasy at the neglect or omission of one of them, as we should be at the want of a meal, or our usual rest at its proper hour.

The parts of scripture we attempt on such occasions to explain, may be such particular passages, or sentences of piety and morality, as have most strongly affected us in our week-days meditations ; or perhaps, such as have been explained in the sermon preached in the morning, thus confirming the doctrines in our own memories, and impressing them upon the hearts and minds of our households, which will make those discourses doubly profitable to us.

To teach them the church catechism, and make them perfect in the answers, is a most useful work, and the best means of grounding them in the knowledge of God through Christ:—But to instruct them in the meaning of the words, is absolutely for their perfection in it. Many children shall be able to say the whole catechism by heart, without missing a single word : but when they are cross-questioned, or asked the same thing in words different from those set down in the questions, they shall not know what answer to give.—Catechising ought therefore, always to be accompanied with some short explanation, suited to the capacities of children or slaves ; and that may easily be had in a variety of small pamphlets, published for that purpose by the religious SOCIETIES, and which, if wanting, I shall take care to supply.

7th, We ought to oblige them constantly to attend Church on Sundays, where the necessary

business and care of the house does not absolutely require their staying at home.

This will not only be the most probable means of confirming them in their duty, and giving them a stronger sense and awe of the divine presence, but will keep them out of many disorders and irregularities they are apt to run, into one among another, when their masters and mistresses are gone to church ; such as visiting, drinking, junketing, hunting, fishing, and other idle, wicked practices.—And to this end, we ought often to call upon them, to set aside their trifling excuses, to spur them on, and oblige them to draw near to God in his congregation, even when their own dispositions, if let alone, would not bring them to him.—And as there is a law to *punish us* if we oblige them to *break the sabbath*, so ought we to *punish them* severely for *breaking it of their own accord*, or neglecting the means offered them of growing better and happier.

8th, It would be very proper to call them to account on a Sunday evening, for what they have heard at church.

This will not only help to rivet the instruction given them better in their memories, but will tie them down to a greater seriousness and attention.—This will also discover, whether they really spent their time in church, or loitered it away in idleness and prating without doors, or in other bad, unprofitable methods, as is too frequent with them.

9th, To engage them in a constant attendance upon their duty to GOD, we should shew them particular favour or displeasure, in proportion to their care or negligence in it.

Thus does Almighty God himself deal with us ; —Rewards are proposed to the faithful and

persevering, and punishments threatened to the disobedient and slothful.—We, therefore, ought by our behaviour to convince them, that in order to become our friends and favourites, they must endeavour to make themselves friends and favourites of God :—and shew them by experience, that we shall always have most regard, to such among them, as have the most regard for religion.—This encouragement or discountenance, suited to their diligence or neglect in the duties of christianity, must needs raise an emulation among them, who shall be the best : Since, by this sort of discipline strictly observed, they must perceive that the *best* will always be the *greatest* ; will hold the first rank in his master or mistress's favour and confidence, and be honoured, trusted, and preferred before all his brethren and fellow-servants.—This method I would therefore recommend to your serious consideration and practice.

2. We ought in a particular manner to *take care of the children*, and instil early principles of piety and religion into their minds.

If the grown up slaves, from confirmed habits of vice, are hard to be reclaimed, the *children* surely are in our power, and may be *trained up in the way they should go*, with rational hopes that *when they are old, they will not depart from it.*†—We ought, therefore, to take the charge of their education principally upon ourselves, and not leave them entirely to the care of their wicked parents.—If the present generation be bad, we may hope by this means that the succeeding ones will be much better. One child, well instructed, will take care when grown up to instruct his children ; and they again will teach their posterity good things.—And I am fully of opinion,

† Prov. xxii. 6.

that the common notion of *wickedness running in the blood*, is not so general in fact as to be admitted for an axiom. And that the vices we see descending from parents to their children, are chiefly owing to the malignant influence of bad example and conversation.—And though some persons may be, and undoubtedly are, born with stronger passions and appetites, or with a greater propensity to some particular gratifications or pursuits than others, yet we do not want convincing instances how effectually they may be restrained, or at least corrected and turned to proper and laudable ends, by the force of an early care, and a suitable education.

To you of the female sex, (whom I have had occasion more than once to take notice of with honour in this congregation) I would address a few words on this head.—You, who by your station are more confined at home, and have the care of the younger sort more particularly under your management, may do a great deal of good in this way.—I know not when I have been more affected, or my heart touched with stronger and more pleasing emotions, than at the sight and conversation of a little *negro* boy, not above seven years old, who read to me in the new testament, and perfectly repeated his catechism throughout, and all from the instruction of his careful, pious mistress, now I hope with God, enjoying the blessed fruits of her labours while on earth.—This example I would recommend to your serious imitation, and to enforce it shall only remark, that a shining part of the character of *Solomon's* excellent daughter is, that *she looketh well to the ways of her household.**

But here I am aware of a very material objec.

* Prov. xxxi. 27.

tion, which it is necessary to propose and consider, *viz.*

“The method here laid down will suit well enough with small families, and such negro’s as are continually about the house.—But what must be done in such families as have large numbers, dispersed in quarters, at a distance from the masters and mistresses habitations, where they cannot be visited and instructed in the manner, and with that care which is here proposed?”

This I own, my brethren, is a great difficulty; and though not easily removed at present, may yet in time be provided against.—To which end two things may principally be useful.

1. To be careful in the choice of overseers.

An overseer ought to be in a quarter, what a master or mistress is in a family:—he supplies the place, and ought in some measure to be able to supply the use as well as to support the authority of the command intrusted to him.—Some such articles as the foregoing ought to be recommended to his practice, and the performance expressly stipulated as a part of his duty; and the neglect made penal by the terms of your agreement with him.—I know it will here be *objected*,—“Where shall we get overseers so qualified?”—My answer is, you must do the best you can for the present; and though you cannot hope to meet with such as you could wish for, yet shew your regard to this great duty, by choosing the best and soberest from among such as offer themselves.—And if it was once become a custom to insist on moral and religious qualifications in overseers, as well as knowledge in plantation business, it would necessarily give a great check to the vices and abominations

which reign among the common people, and make them more earnest and careful in giving such an education to their children, as would hereafter recommend them to a superior trust, to the great improvement and benefit of the province in general.

Having now gone through the several heads proposed, and shewn that it is really the indispensable duty of every christian master and mistress, to bring up their slaves in the knowledge and fear of God ;—that the faithful performance of it must necessarily be attended with great and valuable advantages and blessings, both in this world and the world to come ;—that the common excuses and objections against it, are all weak, vain, and trifling ;—and having laid down a rational method of performing it with probable assurance of success, I shall conclude with a few observations upon the whole.

The scheme this day proposed, being of a considerable extent, we cannot reasonably hope to see it brought to perfection in a short time, perhaps not in our days :—let us however, my brethren, have the honour and happiness of beginning it.---Let us proceed with patience, resolution, perseverance and unweariedness, not suffering ourselves to be discouraged or baulked by unpromising appearances, or difficulties arising at our first attempts :—and let us cheerfully commit the success to Almighty God, whose work it is, and whose blessing upon our sincere endeavours, we have no room to doubt of.—The apostles themselves saw not a thorough establishment of the faith of CHRIST in their days.—They planted it by their preaching, they watered it with their blood, and it took deep root ; but it was several ages after their decease before it flourished and

spread over whole nations, or before rulers and princes sprung from its branches.—We, my brethren, have the same seed to sow, he have the same heavenly promises for its increase, and if we plant with like faith and unweariedness, we may be certain of a proportional crop of the fruits of righteousness in due season.

When Moses, by the command of God, had given a system of divine laws to the children of Israel, we find him addressing them in these words.—*Behold, I have taught you statutes and judgments, as the LORD my GOD commanded me, that ye should do so in the land whither ye go to possess it. Keep, therefore, and do them: for this is your wisdom and your understanding in the sight of all the nations, which shall hear of all these things, and shall say, truly this nation is a wise and an understanding people.**—The wisdom of the ancient people of God, then, it seems, consisted in their knowledge of him and his laws, and in glorifying him before the heathen nations around them, by an exemplary regard and obedience to his statutes and commandments.—We, my brethren, are their successors in the covenant with GOD;—we, like them, are put in possession of a good land by the favour of Providence, and in like manner are surrounded by heathen nations of Indians, whose conversion we are in conscience concerned to promote.—It is our duty, as it was anciently theirs, to glorify God in the sight of our pagan neighbours, that they looking upon us as *a wise and understanding people, who have God nigh unto us in all things we call upon him for*, may be the readier to join themselves unto us, and in due time receive the faith of CHRIST. If we therefore are remiss in propagating the know-

* Deut. iv. 5, 6, 7:

ledge of God in our own families, can we ever hope to have a hand in the glorious work of converting the native *Indians*?—If we suffer our poor *Slaves* to remain in ignorance, upon account of some small expense in employing catechists, or some little supposed loss in sparing time for their instruction, shall we pretend to any share of this true heavenly wisdom?—Or shall it not rather appear beyond all contradiction, that the advancement of our wordly interest is the only object of our wisdom and understanding?—and that with the *rich fool* in the gospel,* we rather choose to *lay up treasures here for ourselves* than to be *rich towards God*.

The honourable testimony which God himself gives of *Abraham*, and the peculiar confidence he reposed in that faithful servant, is expressed in the following words. *Shall I hide from Abraham the thing which I do? Seeing that Abraham shall surely become a great and mighty nation, and all nations of the earth shall be blessed in him. For I know him, that he will command his children, and his household after him, and they shall keep the way of the Lord, to do justice and judgment, that the Lord may bring upon Abraham that which he hath spoken of him.*† Can the utmost stretch of human ambition propose to itself any honour beyond that of being called the friend of God,§ as *Abraham* was?—to converse familiarly with the Almighty?—to be allowed to stand in the gap of divine vengeance, and powerfully to intercede in favor of guilty nations, against whom the arm of the Lord was already up-lifted, as *Abraham* did in behalf of the unhappy cities of *Sodom* and *Gomorrhah*?

* Luke xii. 20, 21.

† Gen. xviii. 17, 18, 19.

§ James ii. 23.

Would we, my brethren, partake of these honours, these truly noble privileges?—would we covet an assured blessing, not only upon ourselves and our posterity, but also that blessings should be conveyed through us to people and nations, and to secure the testimony of conscience and of God himself in our favour?—Let us then take the same steps for attaining them with this eminent and worthy servant of the most high:—let us strive so to order our children and household, so to teach our descendants and slaves, that they may keep the way of the LORD to do justice and judgment after us, and become fit instruments for conveying the blessings received from us down to future generations, and spreading them abroad among these and other nations, who will have cause to bless and revere our memories:—and that the LORD may bring upon us whatever good he hath spoken, whatever happiness he hath promised upon his own Almighty word, to such as love and fear him.

Our blessed saviour at his first publick appearance in the *synagogue* of *Nazareth*, described his own divine mission, and the intent of it, in the words of that gracious prophecy of *Isaiah*, which he was sent to fulfil.—“The spirit of the LORD is upon me, because he hath anointed me to preach the gospel to the poor: he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind: to set at liberty them that are bruised, to preach the acceptable year of the LORD.”*—And when *John* the baptist, in order to confirm his disciples in the faith of CHRIST, sent two of them on a solemn embassy to him, with this demand,—“Art thou he that should come, or do we look

* St. Luke iv, 16, &c. See *Isaiah* lxi,

for another? Jesus answered and said unto them, go and shew John those things which ye do hear and see:—the blind receive their sight, and the lame walk; the lepers are cleansed, and the deaf hear; the dead are raised up, and the poor have the GOSPEL PREACHED unto them.”†—

Whence it is plain that as the *Messiah*, or *anointed* of God, was in pursuance of his office to *preach the gospel to the poor*, so the fulfilling of that gracious prophecy was the great mark of our saviour's being the *Christ*, or the *anointed* one in very truth:—A mark, without which all his wonderful works, even his raising the dead, would not have been sufficient.—And as such he adds it to those miraculous operations, and concludes with it in his answer to *John's* disciples, as that which crowned and confirmed all the other divine and supernatural testimonies in his favour.—*And the poor*, saith he *have the GOSPEL PREACHED unto them*. Is then, my brethren, the preaching of the gospel to the poor and ignorant the great business of CHRIST's coming into the world?—Was this the very end for which he was *anointed* or made the *Messiah*, by the descent and resting of the spirit of GOD upon him?—Are all other outward marks of CHRIST's kingdom upon earth of no value or certainty where this is wanting?—And is it from this alone that we can be fully assured of CHRIST's presence among us?—Is our blessed saviour the great pattern we ought to imitate?—Would he have all men to be saved, and to come to the knowledge of the truth?—And is the promoting of this knowledge and salvation through CHRIST a principal branch of that christian *charity* recommended by St. Paul,* without which the speaking of all tongues, the

† Matt. xi. 2, 3, 4, 5. * 1 Cor. xiii.

gift of prophecy, the knowledge and understanding of all mysteries, the having faith sufficient to remove mountains, the bestowing all our goods to feed the poor, or even giving up our bodies to burning and martyrdom, can profit nothing, but is as vain and empty as the noise of sounding brass, or a tinkling cymbal. 'Then let us shew our charity by helping them to the attainment of the everlasting happiness of heaven.—Amen.

TO THE
INHABITANTS

OF THE
PARISH OF S. P.

IN THE
Province of Maryland.

My kind Neighbors and Parishioners.

The two following discourses, which had your general approbation at the time of delivery, are now published, just as you heard them for the following reasons.

I. That as many as had desired to borrow my notes, either to refresh their memories, or to take a copy of them, might be furnished with them in an easier manner.

II. That such pious and well-disposed persons, as are inclined to join with me in the necessary work of *bringing up their Slaves in the knowledge of God* (by giving them private instructions, as well as sending them to be taught at Church) may receive some assistance from the

heads, the method, or the hints herein laid down; the whole being intended to take in a general view of a christian slave's duty.

III. That such among you as have conceived groundless jealousies about the instruction of slaves, may see plainly what sort of doctrines I do intend to teach them; the following discourses being, as it were, the original draught or foundation of all my future ones, which (excepting a few upon the first principles of christianity) will, for the most part, be only larger explanations of those practical duties, which are little more than hinted here, and need often repeating, and much insisting upon, to such poor ignorant creatures as they are well known to be at present. —I mention this reason more particularly, because at the conclusion of each sermon, when you were retired into the church-yard, your general remark was,—
“ If these poor creatures would but mind, and do as the minister has told them to day, they would make excellent Slaves.”

IV. That such as have made objections to and misrepresented some passages in the following discourses, upon notions taken up at second hand (having not been at church when they were preached) may see their own mistakes and be con-

vinced, that there is nothing so *dangerous* or *impolitic*, in attempting to make good christians of their slaves, or in laying the *rewards*, as well as the *duties*, of religion before them, as they seem fond of representing it at present.

V. Because, it is possible, these plain discourses may fall into other hands, capable of improving well-meant, though poorly executed schemes of this sort, to the noblest of purposes ;—It may raise a spirit of emulation among my brethren, the clergy, to attempt something in their respective parishes, towards the bringing home so great a number of wandering souls to Christ ; and prevail upon some of the laity, in our neighboring parishes, to join with their pastors for promoting so salutary an end; especially when they see that the *direct tendency* of the Gospel-doctrine is, to *make their negroes the better servants*, in proportion as they become better christians.

In setting this scheme for the better instruction of the Negroes on foot in my parish, I consulted nothing but conscience; had no other view than the discharge of that duty I so solemnly took upon me at my being admitted into holy orders. —May God, of his infinite Mercy, enable me, by the assistance of his holy spirit, to perform it as

I ought to do, for yours and my own joint benefit. May this *grain of mustard-seed* take deep root, and spread its branches far and wide :—May all pious undertakings for propagating the gospel of Christ, and promoting christian knowledge at home and abroad, prosper under the hands of the labourers :—And may you, and I, *my dear parishioners*, in our several stations, so demean ourselves in the midst of a corrupt world, so strive to exalt the kingdom of God upon earth, and to promote his service with our utmost power and influence; that after a truly christian life spent here, we may meet all together in his paradise, there to wait for that joyful resurrection, which shall complete the happiness of all his saints, and admit them to the full enjoyment of that glorious, unspeakable bliss, which he hath prepared for them from the foundation of the world, through JESUS CHRIST our LORD. Amen.

This, *my dear, well-beloved parishioners*, is the daily prayer of

Your faithful pastor,

and most affectionate friend

and servant.

SERMON I.

EPHES. VI. 8.

Knowing, that whatsoever good thing any man doeth, the same shall he receive of the LORD, whether he be bond or free.

When I consider the station in which the divine Providence hath been pleased to place me, and to how weighty an office and charge I am called as Minister of this Parish—that I am appointed a *Messenger, Watchman, and Steward* of the great LORD of heaven and earth, to teach, and to premonish, to feed and provide for the LORD's family ;—to seek for CHRIST's Sheep that are dispersed abroad, and for his children that are in the midst of this wicked world, that they may be saved through CHRIST for ever :—When I call to mind how great a treasure is committed to my charge, even those sheep which CHRIST bought with his death, and for whom he shed his most precious blood ;—and that I am to *watch * for their souls as one that must give account*, I am struck with an awful dread, and my heart trembles within me, lest any one of these precious souls, for which our Saviour died, should be lost through my carelessness ;—knowing, that

* Heb. xiii. 7.

if the Church of CHRIST, or any, the least, or poorest member thereof, should take any hurt or hindrance by reason of my negligence, how great a crime I should have to answer for at the judgment-seat of Almighty God,—and how horrible a punishment would fall upon my guilty head, when not only my own sins, which are many, but also the blood of those unhappy souls, which perished through my fault, should be required at my hands,

These considerations, my dear christian brethren, have long employed my serious thoughts, & put me upon various methods of performing this great and important duty, which I owe to the *poorest slave*, as well as the *richest* and most *powerful* among my parishioners.—And indeed, in this province, the clergy are under a particular temporal tie, as we are supported by a *poll tax*, in which every slave, above sixteen years of age, is rated as high, and pays as much as the master he or she belongs to, and, consequently, have an equal right to instruction with their owners.—But though the common duties of christianity, as godliness, righteousness, and temperance, do belong to them, as much as to those of a higher rank ;—and though these, with their several branches, are explained every LORD's day at church, whither they may, with their masters leave, resort for instruction ; yet there are other duties, peculiar to their state of life, which need a particular explanation.—Besides, their ignorance of the first principles of religion is generally such, that discourses, suited to those who are but indifferently acquainted with the grounds of christianity, and know but a little of the holy scriptures, are no way suited to their capacities and understandings :—And most of them, from

their want of skill in our tongue, are not able to reap such instruction from what they hear, as they would from discourses framed on purpose ; wherein the language is lowered as near as possible to their own level, and the christian doctrine stoops, as it were, to meet them.—This I have attempted in *exhortations*, as opportunity offered ; at their *funerals* (several of which I have attended)—and to such small congregations as their *marriages* have brought together, as well as at my own house, on Sunday, and other evenings, when those in the neighbourhood come in.—But these occasional instructions can reach but to a very few ; and much the greatest number, either from their distance, which keeps them most Sundays from church, or their understanding but little of what is said or done when they come there, are deprived of a great part of the benefit they might otherwise receive.—These hindrances might, indeed, be in a great measure removed, if their *masters and mistresses* would but take a little pains with them at home ; by reading, or causing some easy portions of the holy scriptures, particularly the gospels, to be read to them in an evening, together with such plain, short tracts, upon the principles of christianity, as are easily procured, and of which, numbers have been distributed in the parish since my coming into it.—Some few heads of families do, from a principle of conscience, take pious care in these matters ; and, it is to be hoped, that by the blessing of God, their number will increase :—But till that is the case, other methods must be taken, and particular days be now and then appointed for the instruction of these poor people, as this hath been :—In which, may Almighty God, of his great mercy, assist me, his poor unworthy servant, in the

faithful performance of my part ; and open their hearts and minds, that they may gladly receive, and truly understand, the things which belong to their peace, through our Lord and Saviour JESUS CHRIST. *Amen.*

And now, my dear BLACK brethren and sisters, I beg that you will listen seriously to what I shall say.—You all know what love and affection I have for you, and I do believe that most of you have the like love for me, as you have always found me ready to serve you, when you wanted my help.—I doubt not therefore, that you will readily hearken to the good advice I shall now give you, (as you know me to be your friend and wellwisher) and hope you will remember it hereafter, and think upon it at home, and talk of it to your fellow-servants that are not here, that they may receive advantage by it, as well as you, that hear it from my own mouth. [*Here masters may begin to read to their servants.*]

I have choson a text of scripture, which I could wish you all had by heart, and would all remomber ;—because it shews you what a great friend you may have in heaven, if you will but take any pains to gain his favour.—For St. Paul, who wrote by the direction of the holy spirit of God, assures you, that *whatsoever good thing a man or woman doth, they shall receive the same*; that is, shall be rewarded for it by the LORD *whether they be bond or free.*—And this cannot but give you great comfort to know, and be assured, that whatever good thing you do though you be slaves, bound to serve masters and mistresses here upon earth, for the sake of a bare maintenance ;—yet, while you are doing what is right and good, you are at the same time working for a just master in heaven, who will pay you good

wages for it, and will make no difference between you, and the richest freeman upon the face of the earth.—For God is no respecter of persons.—He values no man for his riches and power, neither does he despise or overlook any one for his rags and poverty.—He loves none but those that are good, and hates none but those that are bad.—And our Lord and saviour JESUS CHRIST hath given us an account, from his own mouth, of a certain great man, who had riches and pleasures at will, while he lived in this world, that was thrown into hell at his death, because he was not good:—While a poor despised beggar, all over-run with sores and filth, who died for want at this great man's gate, was carried by angels into heaven, because he had been a good man, and had served God, his heavenly master, so far as he had knowledge and opportunity.

That you may easier understand, and better carry away in your memory what you shall hear, I shall endeavour, by God's help, to lay before you, in the plainest words,

I. Why you ought to serve God.

II. What service, or what good things God expects from you.

III. What kind of reward you may expect to receive from him.

I. And the first reason why you ought to serve God, is,—BECAUSE THAT GOD MADE YOU;—and he *made* you, and all men, to *serve* him.—You know that when you were born, you did not come into the world by any power or help of your own:—Nay, you were so far from knowing any thing about it, or how you came here;—whether you were found in the woods, or grew out of the ground,—that it was some years before you could help yourselves, or had so much sense as to know

your right hand from your left.—It was Almighty God, therefore, who made you, and all the world, that sent you here, as he had sent your fathers and mothers, your masters and mistresses before you, to take care of you, and provide for you, while you could take no care of, or help, or provide for yourselves.—And can you think that Almighty God, who is so wise and good himself, would send you into the world for any bad purposes?—Can you be so silly as to fancy, that he, who made every thing so good and useful in its kind, sent you here to be idle, to be wicked, or to make a bad use of any thing he hath made?—No, my brethren, the most ignorant among you has more sense than to think any such thing:—And there is none of you but knows that you ought to be good;—and whosoever is good, let him be ever so poor and mean, is serving God.—For this whole world is but one large family, of which Almighty God is the head and master:—He takes care of all, by causing the *sun to shine*, the *rains to fall*, the *waters to spring*, the *winds to blow*, the *grass, the trees, and the herbs to spring*, and the *corn, the plants, and the fruits to come in their due season*; thus providing food and shelter for all living creatures.—And to mankind in particular, he hath given *reason and knowledge* to teach them how to make use of, and turn all these things to their own comfort and support; giving more or less of them to every one, according as he thinks fit, and as he knows to be best for them.—And this general provision which God makes of all things, and this particular disposal of them, in giving more to some, and less to others,—together with his own secret ways of bringing it about, is what we call, his **DIVINE PROVIDENCE.**

Now, for carrying on these great and wonderfull ends, God hath appointed several *offices* and *degrees* in his family, as they are dispersed and scattered all over the face of the earth.—Some he hath made *kings* and *rulers*, for giving laws, and keeping the rest in order:—Some he hath made *masters* and *mistresses*, for taking care of their children, and others that belong to them:—Some he hath made *merchants* and *seafaring men* for supplying distant countries with what they want from other places:—Some he hath made *tradesmen* and *husbandmen*, *planters* and *labouring-men* to work for their own living, and help to supply others with the produce of their trades and crops:—Some he hath made *servants* and *slaves*, to assist and work for the *masters* and *mistresses* that provide for them; and others he hath made *ministers* and *teachers*, to instruct the rest, to shew them what they ought to do, and put them in mind of their several duties.—And as Almighty God hath sent each of us into the world for some or other of these purposes;—so, from the king, who is his head servant in a country, to the poorest slave, we are all obliged to do the business he hath set us about, in that state of life to which he hath been pleased to call us.—And while you, whom he hath made slaves, are honestly and quietly doing your business, and living as poor christians ought to do, you are serving God, in your low station, as much as the greatest prince alive, and will be as much taken notice of, and have as much favour shewn you at the last day.

2. A second reason why you ought to serve God, is—BECAUSE YOU HAVE SOULS TO BE SAVED.—If you have nothing in this world but hard labour, with your coarse food and clothing, you have a place provided for you in heaven,

when you die, and go into the next world, if you will but be at the pains of seeking for it while you stay here.—And there is no other way of getting to heaven, but by serving God upon earth.—Besides, when people die, we know but of two places they have to go to, and that is, *heaven or hell*:—so that whoever misses the one, must go to the other.—Now *heaven* is a place of great happiness, which God hath prepared for all that are good, where they shall enjoy rest from their labours, and a blessedness which will never have an end:—And *hell* is a place of great torment and misery, where all wicked people will be shut up with the *devil*, and *other evil spirits*, and be punished for ever, because they will not serve God in this world.—It was to save you, and all men, from that dreadful punishment, that our blessed LORD JESUS CHRIST came down from heaven,—was made a man like us, and suffered a most shameful and bitter death, his hands and feet being riveted with great nails to a *cross piece of timber*, and his side pierced through with a spear, as he hung upon it in all that pain and agony.—And if he so loved our souls, that he gave himself up to so cruel a death to redeem them from hell, ought not we to have as much regard for ourselves as he had, and take some pains to save our own souls?—Believe me, *my black brethren and sisters*, there was not a single drop of his precious blood spilled, in which the poorest and meanest of you hath not as great a share, as the richest and most powerful person upon the face of the earth.—And think, O think, what a sad thing it must be, to lose any soul which cost Almighty God so dear as the life of his own well beloved son!—But you must always remember, that though our saviour died for the

sins of all men, yet none shall have the benefit of what he did for us, but such as will *serve God*:—For he made that the condition of our salvation, through him, that we should *love and fear God, and keep his commandments*.—If, therefore, we would have our souls saved by Christ, if we would escape *hell*, and obtain *heaven*, we must set about doing what he requires of us, and that is, to *serve God*.—Your own poor circumstances in this life ought to put you particularly upon this, and taking care of your souls:—For you cannot have the pleasures and enjoyments of this life, like rich free people, who have estates, and money to lay out as they think fit.—If others will run the hazard of their souls, they have a chance of getting wealth and power,—of heaping up riches, and enjoying all the ease, luxury, and pleasure, their hearts should long after:—But you can have none of these things. So that if you sell your souls for the sake of what poor matters you can get in this world, you have made a very foolish bargain indeed. Almighty God hath been pleased to make you slaves here, and to give you nothing but labour and poverty in this world, which you are obliged to submit to, as it is his will it should be so. And think within yourselves what a terrible thing it would be, after all your labours and sufferings in this life, to be turned into hell in the next life;—and after wearing out your bodies in service here, to go into a far worse slavery when this is over, and your poor souls be delivered over into the possession of the devil, to become his slaves for ever in hell, without any hope of ever getting free from it.—If, therefore, you would be God's *Free-men* in heaven, you must strive to be good, and serve him here on earth.

Your bodies, you know, are not your own; they are at the disposal of those you belong to :---But your precious souls are still your own, which nothing can take from you if it be not your own fault. Consider well then, that if you lose your souls by leading idle, wicked lives here, you have got nothing by it in this world, and you have lost your all in the next.---For your idleness and wickedness is generally found out, and your bodies suffer for it here, and, what is far worse, if you do not repent and amend, your unhappy souls will suffer for it hereafter.---And our blessed saviour, who well knew the value of a soul, and paid so dear for putting them in the way leading to heaven, hath assured us in his holy word, *that if a man was to gain the whole world by it, it could not make him amends for the loss of his soul.* You see then, how necessary it is for you to be good, & serve God, since that is the only way by which your souls can be saved, the only means by which you can secure the favour and friendship of Almighty God, who, upon that condition, will make you great amends in the next world; for whatever you want, and whatever you suffer in this for his sake.

II. *What service, or what good things, GOD expects from you.*

And here, you must not think that you can be of any advantage or benefit to Almighty God by serving him.---He, that hath millions of glorious and powerful angels waiting continually round his throne in heaven, and ready every moment to perform his commands, cannot want, or stand in need of any *help* or *service*, from the hands of such poor mean creatures as we are.---But when God made us, he intended that we should all be happy with him in heaven, when

we leave this world, if we would live in such a manner *here*, as to be fit company for his blessed saints and angels *hereafter*.—For he delights in the happiness of all his creatures, and his holy spirit is grieved when they, by their wickedness, make themselves miserable.—To this great end, he hath given us rules to walk by ;—which, if we follow, will prepare us for that happy state he hath provided for us in the next life.—And whosoever observes these rules, and ordereth his behaviour according to their directions, is said to *serve GOD* ; though, in reality, he is then *serving himself* in the highest degree.

Now these rules of behaviour relate to three things ; namely, how we ought to behave *towards GOD*,—*towards mankind*,—and *towards ourselves* ;—and these I shall endeavour to explain to you under the following heads :

1. Your duty or behaviour towards God.
2. Your duty or behaviour towards your masters and mistresses.
3. Your duty or behaviour towards your fellow servants, and others.
4. Your duty towards yourselves.

1. And in the first place ; your duty towards God is to look upon him as *your great and chief master*, to whom you are accountable for all your behaviour, either in private or publick ;—both towards himself, and to all mankind.—You are to remember, that you can do nothing so secretly but he will know it, and that no place is so dark and private, but his all piercing eye can see what you are doing in it :—*For the darkness and the light are both alike to him*. —You are farther to consider, that his eyes are continually upon you, and that it is impossible for you to conceal yourself a single moment out of his sight :—That he

is *pleased* when he sees you doing what is right, and *angry* with you when he sees you doing any thing that is bad.—And this will surely be a mighty check upon you, when you are inclined to do any bad thing, to think that Almighty God is that very moment looking upon you, and taking an account of your behaviour.—So that if it should be done so secretly and artfully as never to be known in this world, yet your heavenly master sees it, and knows it, and will not fail to punish you for it in the next world, for doing what he hath forbidden you to do.—This consideration will also be of great comfort and encouragement to you, in doing what is right and good ;—for if no body else was to take notice of it, you are sure that he will :——And if you meet with no recompence for it here, you know that Almighty God, who is the best of masters, will reward you for it hereafter.—For you are assured in the text, that *whatsoever good thing any man doth, the same shall he receive of the Lord, whether he be bond or free.*

2 Another duty you owe to God Almighty, is,—*To love him with all your heart, with all your mind, with all your soul, and with all your strength.*—In short, you must love God above all things.

And indeed, if you do but seriously think what God hath done, is every day doing, and will do for you hereafter, if it be not your own fault, you cannot chuse but love him beyond the whole world.—Hath not God made you?—Hath he not given you all the comforts you have enjoyed in life?—Hath he not given you, along with the rest of mankind, *sense* and *reason* beyond all other sorts of earthly creatures?—Hath he not preserved and supported you to this very hour?—And do not your very lives this moment depend

upon his goodness and mercy ?—These are great obligations to love and thankfulness ;—but what he hath done for your souls is of far greater value.—Hath he not given you *souls to be saved* ?—Hath he not brought you out of a land of darkness and ignorance, where your forefathers knew nothing of him, to a country where you may come to the knowledge of the only true God, and learn a sure way to heaven ?—Hath he not shewn such wonderful love and kindness for your souls, as to send his only *Son, our Saviour* JESUS CHRIST, to suffer death for your sakes, and to leave *rules and directions* behind him, which, if you follow, will bring you to everlasting happiness ?—And hath he not so ordered it in his Providence, that you should be taught those rules this holy day of his own appointing, and at other times ?—And will he not bestow heaven itself upon you, if you will make good use of the opportunities he hath given you of learning his laws, and living accordingly ? You see that Almighty God hath thought nothing too good for you, and surely you cannot think any love too great for him.—Take good heed therefore, that you do not let *idleness and vanity, lust and sin*, run away with those hearts and affections which you ought to bestow entirely upon so kind and good a God.—For while you desire to do any thing which is not lawful and good, you love that thing, whatever it is, better than you love God ; and therefore he will not love you :—and the loss of God's love is the dreadfulest loss that can happen to you.

3. Another duty you owe to God, is fear.—Now there are two sorts of *fear*, the one proceeding from *love*, and the other from *terror*.—If we sincerely love any one, we are afraid of doing any thing that will make him uneasy :—And if we

love God sincerely, we shall be afraid of doing any ill thing, because we know that his holy spirit is grieved at our wickedness. But if our love to God be not strong enough to make us *afraid of grieving his holy spirit*, the *dread of his terrible judgments* will surely keep us in awe. When any of you have done something that deserves correction, and you find that your masters have come to the knowledge of it, does not the fear of a whipping make you tremble? Do not your hearts fail you, and the terror of the lash make you wish you never had done it? And while that *fear*, and the *thoughts of correction* hang over you, does it not keep you from doing what may bring upon you such severe punishments?—Alas, my brethren, all this is a mere trifle! If men for your faults should be provoked to lash you immoderately; if your correction should be so severe as that you died under it, there would be an end of that suffering; and you could feel no more, if they were to cut your body into pieces, or throw it into the fire. But if you lead wicked lives, and provoke God to anger, he can not only, if he thinks proper, strike you dead upon the spot, or cause you to die of some lingering, painful distemper, but can also plunge your souls into hell-fire, there to remain in pain and torment for ever. Let this thought be strongly fixed in your hearts;—and when sinful desires arise in your minds, and evil inclinations begin to get the better, then remember that the great God is looking at you, and say within yourselves, as *Joseph* said, when he was tempted to sin by his wicked mistress,—*How can I do this great wickedness and sin against God?* Now *Joseph*, like you, was a slave in a strange land, and was sold by his wicked brethren, as many of you, or your forefathers,

have been sold to masters of ships, by your parents or relations :—his temptation was very great :—he was a young man and a slave ;—but his fear of God was such, that he rather chose to suffer the consequences of his mistress's rage, & to go to prison, where he remained several years, than to displease God by committing sin. Our blessed Saviour, speaking of this holy fear and dread of offending Almighty God, saith—" Fear not them which kill the body, but are not able to kill the soul : but rather fear him, which is able to destroy both body & soul in hell."

4. Another duty you owe to Almighty God, is *worship*--and this is of two sorts,—*public* and *private*. *Public worship* is that devotion we pay to God at church on *Sundays* and other *Holydays*,—and *private worship*, is that duty of prayer and *thanksgiving* which we offer up to God at home.

Private prayer is a duty which God expects from you, as much as from people of a higher rank. It were indeed much to be wished, that we had more *praying families* among us, where servants would have an opportunity of praying regularly every day :—But there are few of you but can say the *Lord's prayer* ; and that, said over devoutly, morning and evening upon your knees, would bring down a blessing upon you and the family you belong to.—If you were to consider what *prayer* is,—that it is speaking to Almighty God, and asking freely from him a supply of every thing that is needful for you, you surely would be very fond of praying. And do not say that you want words ;—For if you want any favour from your *masters* or *mistresses*, you can find words plain enough to ask it from them. Now Almighty God invites you to come to him, and tells you, that you need but ask of him, and you

shall have, seek and you shall find, knock and it shall be opened unto you. If, therefore, you will not ask a blessing from him in prayer, you cannot expect to have it;—if you will not seek for his favour, you cannot expect to find it,—and if you will not take the trouble of knocking at the gate of heaven, you cannot hope to have it opened to let you in. It is not long prayers, nor a set of fine words, that GOD requires. But if the *heart* be desirous of obtaining any request, the *tongue* will find out words to express it in;—and GOD, who looks upon the *heart* more than the *tongue*, will grant whatever you ask of him, if it be for your good.—It is no matter how short your prayer is, if your heart go along with it:—And any of you have sense enough to pray in this manner.—

“ Lord have mercy upon me, I am a great sinner : I have done such a thing, which I ought not to have done, and I am sorry for it. Spare me, good Lord, pardon me this once, for the sake of my SAVIOUR JESUS CHRIST, and, by the blessing of GOD, I will do so no more.”

“ Lord, give me grace, and make me a good man !”

“ Lord, bless my master and mistress, and prosper the house I live in !”

“ God bless me, and keep me from sin and danger !”

“ Lord make me truly thankful for thy great goodness to me !”

“ Lord, make me your servant while I live, that when I die, I may remain in your house for ever !”

You can never want *time* for prayers of this sort :—You can think of your souls, and pray thus either in the *house* or the *field* whether you are up

or in *bed*, or *walking*, or *working* ; at the *plough*, the *axe*, the *hoe*, or the *spade*. And God is always ready to hear you. But remember this,—that whenever you pray to God for grace, you must strive to be what you pray for.—If you desire of God to make you good, or sober, or honest, or diligent, you must first of all strive to be that *good*, that *sober*, that *honest*, that *diligent* servant you desire to be, and then God will help you with his grace in making you so.

5. Another duty we owe to God is *reverence* and *honour*. But many of you are so far from shewing any *honour* or *respect* to God Almighty, that you will *curse* and *swear*, and *blaspheme* his name upon every little fit of passion, at any silly thing that crosses your humour,—and sometimes out of meer wantonness, when nothing disturbs you at all. Take care, my brethren, it is very dangerous sporting with the *great and fearful name of the Lord our God*: And he hath threatened that he *will not hold that person guiltless that taketh his name in vain* ;—that is, that whosoever makes an irreverent use of his holy name by *vain oaths*, and *cursing* and *swearing*, shall certainly be punished for it, either in this world, or in the world to come.

6. Another duty you owe to Almighty God, is *truth*. For God is a God of truth, and hates all *lies* and *liars*. The *holy scriptures* are full of texts to this purpose, of which, I shall repeat a few, to shew you what a sad thing it is to tell lies. In one place we are told by king *Solomon*, that *lying lips are an abomination to the Lord*. Our saviour himself tells us in another place, that *the devil is a liar, and the father of it*. And St. John tells us, that *all liars shall have their part in the lake that burneth with fire and brimstone* ; that is in

hell. Now many of you think there is little harm in a lie ;—but you see what a sad sad mistake it is.——For you see, by what has been said, that if you have a mind to make yourselves hateful and abominable to God,---if you have a mind to become the devil's own children,---if you want to plunge yourselves headlong into hell, and wallow to all eternity in fire and brimstone, you need but get an habit of lying, and it will as surely destroy your souls, as murder, fornication, adultery, or any other sin.

II. Having thus shewn you the chief duties you owe to your great master in heaven, I now come to lay before you the duties you owe to your *masters and mistresses* here upon earth.

And for this, you have one general rule that you ought always to carry in your minds ;—and that is,—*to do all service for them, as if you did it for God himself.*——Poor creatures ! you little consider, when you are idle and neglectful of your master's business,—when you *steal and waste*, and *hurt* any of their substance,—when you are *saucy and impudent*,—when you are telling them *lies*, and deceiving them,—or when you prove *stubborn or sullen*, and will not do the work you are set about without stripes and vexation ;—you do not consider, I say, that what faults you are guilty of towards your masters and mistresses are faults done against God himself, who hath set your masters and mistresses over you, in his own stead, and expects that you will do for them, just as you would do for him.——And pray, do not think that I want to deceive you, when I tell you, that your *masters and mistresses* are God's *overseers*,—and that if you are faulty towards them, God himself will punish you severely for it in the next world, unless you repent of it, and

strive to make amends, by your *faithfulness* and *diligence*, for the time to come ;—for God himself hath declared the same. And you have at the same time this comfort, that if any of your *owners* should prove *wicked overseers*, and use you, who are his under servants here, as they ought not to do ;—though you must submit to it, and can have no remedy in this world, yet, when God calls you and them together face to face before him in the next world, and examines into these matters, he will do you strict justice, and punish those that have been bad stewards and overseers over you with the greater severity, as they had more of this world entrusted to their care :—and that whatever you have suffered *unjustly* here, God will make you amends for it in heaven. I will now read over to you the rules which God hath given you, in his own words, that you may see what I say is truth. “*Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ :—Not with eye-service, as men-pleasers, but as the servants of Christ, doing the will of God from the heart. With good will doing service, as to the Lord and not to men.—Knowing, that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free :—And ye masters, do the same things unto them, forbearing (or moderating) threatening ; knowing that your master also is in heaven ; neither is there respect of persons with him.*”

Now, from this great general rule, namely, that you are to *do all service for your masters and mistresses, as if you did it for God himself*, there arise several other rules of duty towards your *masters and mistresses*, which I shall endeavour to lay in order before you.

I] And in the first place, *you are to be obedient and subject to your masters in all things.* For the rules which God hath left us in the scriptures are these—" *Servants, obey in all things your masters according to the flesh, not with eye-service as men-pleasers, but in singleness of heart, fearing God :—And whatsoever ye do, do it heartily, as to the Lord, and not unto men ; knowing, that of the Lord ye shall receive the reward of the inheritance, for ye serve the Lord Christ.—But he that doeth wrong shall receive for the wrong he hath done ; and there is no respect of persons.—§ Servants, be subject to your masters, with all fear, not only to the good and gentle, but also to the froward."—And christian ministers are commanded to *|| exhort servants to be obedient unto their own masters, and to please them well in all things, not answering again, or murmuring, or gainsaying.*—You see how strictly God requires this of you, that whatever your masters and mistresses order you to do, you must set about it immediately, and faithfully perform it, without any disputing or grumbling,—and take care to please them well in all things.—And, for your encouragement, he tells you, that he will reward you for it in heaven, because, while you are honestly and faithfully doing your master's business here, you are serving your Lord and master in heaven. You see also, that you are not to take any exceptions to the behaviour of your masters and mistresses, and that you are to be subject and obedient, not only to such as are *good, and gentle, and mild* towards you, but also to such as may be *froward, peevish, and hard.*—For you are not at liberty to chuse your own masters, but into whatever hands God hath been

* Col. iii, 22, 23, 24, 25. § 1 Pet. ii: 18. || Tit, ii. 9.

pleased to put you, you must do your duty, and God will reward you for it. And if they neglect to do theirs, God will punish them for it :---For there is no respect of persons with him. There is only *one case*, in which you may refuse obedience to your owners,---and that is, if they should command you to do any *sinful* thing:—As *Joseph* would not hearken to his mistress, when she tempted him to sin with her:—So that if any master could be so wicked as to command you to *steal*, to *murder*, to *set a neighbour's house on fire*, to *do harm to any body's goods*, or *cattle*, or to get *drunk*, or to *curse and swear*, or to *work on sundays*, (unless it should be in a case of great necessity)—or to do any thing that God hath forbidden, there it is your duty to refuse them ;—because God is your *head master*, and you must not do a thing which you know is contrary to his will.—But in every thing else, you must obey your owners ; and God requires it of you.

2. You are *not* to be *eye-servants*.—Now *eye-servants* are such as will *work hard*, and seem mighty diligent, while they think that any body is taking notice of them, but when their masters and mistresses backs are turned, they are idle, and neglect their business.

—I am afraid that there are a great many such *eye servants* among you,—and that you do not consider how great a sin it is to be so, and how severely God will punish you for it.—You may easily deceive your owners, and make them have an opinion of you that you do not deserve, and get the praise of men by it. But remember, that you cannot deceive Almighty God, who sees your wickedness and deceit, and will punish you accordingly. For the rule is, that you must obey

your masters in all things, & do the work they set you about *with fear and trembling, in singleness of heart, as unto Christ, not with eye-service, as men pleasers, but as the servants of Christ, doing the will of God from the heart: With good will doing service, as to the Lord, and not as to men.*—If then, you would but think, and say within yourselves,—“My master hath set me about this work, and his back is turned, so that I may loiter and idle if I please, for he does not see me.—But there is my great master in heaven, whose overseer my other master is—and his eyes are always upon me, and taking notice of me, and I cannot get any where out of his sight, nor be idle without his knowing it, and what will become of me if I loose his good will, and make him angry with me.”—If, I say, you would once get the way of thinking and saying thus, upon all occasions, you then would do what God commands you, and serve your masters with singleness of heart,—that is, with honesty and sincerity; you would do the work you are set about *with fear and trembling*, not for fear of your masters and mistresses upon earth (for you may easily cheat them, and make them believe you are doing their business when you do not)—but with *fear and trembling*, lest God, your heavenly master, whom you cannot deceive, should call you to account, and punish you in the next world, for your *deceitfulness*, and *eye-service* in this.

3. You are to be *faithful and honest to your masters and mistresses—not purloining** (or wasting their goods or substance) *but shewing all good fidelity in all things.*

If you were to rob or steal from others, you knew that it would be a very bad thing and how

* Tit. ii. 10

severely the law would punish you for it.—But if your master is robbed of what belongs to him by your wastefulness or negligence, do not you think that it is wicked?—For pray what is the difference to me, when my substance is gone, whether a thief took it away from me, or whether I am robbed of it by my servants negligence?—The loss is the same, and they will have it to answer for.—How then can many of you be so careless about your master's business?—How can you be so unfaithful and wicked, as to see their substance perish and be lost, when a little of your timely care would prevent the loss?—Is not this a very common case among you?—And do not most masters complain, with great justice, that unless they happen to see into every thing themselves, their servants will take no care?—Nay, even when they are told of it, and ordered to do it, they will still neglect, and let the goods perish?—Do not your masters, under God, provide for you?—And how shall they be able to do this, to feed and to clothe you, unless you take honest care of every thing that belongs to them?—Remember that God requires this of you, and if you are not afraid of suffering for it here, you cannot escape the vengeance of Almighty God, who will judge between you and your masters, and make you pay severely in the next world for all the injustice you do them here.—And tho' you could manage so cunningly as to escape the eyes and hands of man, yet think what a dreadful thing it is to fall into the hands of the living God, who is able to cast both soul and body into hell.

4. You are to serve your masters with cheerfulness, reverence, and humility.—You are to do your masters service with good will, doing it as the will of God, from the heart, without any sauci-

ness or answering again.—How many of you do things quite otherwise, and, instead of going about your work with a good will and a good heart, *dispute*, and *grumble*; give saucy answers, and behave in a surly manner?—There is something so becoming and engaging in a modest, chearful, good-natured behaviour, that a little work done in that manner, seems better done, and gives far more satisfaction, than a great deal more that must be done with fretting, vexation, and the lash always held over you. It also gains the good will and love of those you belong to, and makes your own life pass with more ease and pleasure.—Besides, you are to consider, that this *grumbling* and *ill will* does not affect your *masters* and *mistresses* only:—They have ways and means in their hands of forcing you to do your work, whether you are willing or not.—But your *murmuring* and *grumbling* is against God, who hath placed you in that service, who will punish you severely in the next world for despising his commands.

Thus I have endeavoured to shew you, why you ought to serve God, and what duty in particular you owe to him:—I have also shewn you, that while you are serving your masters and mistresses, or doing any thing that God hath commanded, you are at the same time serving him; and have endeavoured to shew you what duty or service you owe to your owners, in obedience to God, and that in so plain a manner, as I hope the greatest part of you did well understand.—The other parts of your duty and the rewards which God hath promised to you (if you will honestly set about doing it) I shall endeavour to lay before you at our next meeting here for that purpose.—In the mean time, consider well what

hath been said.—Think upon it, and talk about it one with another, and strive to fix it on your memories.—And may God of his infinite mercy grant, that it may sink deep into your hearts, and, taking root there, may bring forth in you the fruit of good living, to the honour and praise of his holy name, the spreading abroad of his gospel, and the eternal salvation of your precious souls, through our Lord and Saviour JESUS CHRIST, to whom, with the father, and the holy spirit, be all honor and glory, world without end.—*Amen.*

SERMON II.

EPHES. VI. 8.

Knowing, that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free.

My well-beloved BLACK Brethren and Sisters,

WHEN you were last here, I endeavoured to shew you,—That God made you and all the world,—and that he made you and all mankind to serve him;—That it is he who places every

man in the *station* or *rank* which he holds in the world, making some *kings*, some *masters* and *mistresses*, some *tradesmen* and *working people*, and others *servants* and *slaves*. That every one of us is obliged to do the business he hath set us about, in that state or condition of life to which he hath been pleased to call us:—And that whoever is doing his business quietly and honestly in the world, and living as a christian ought to do, is *serving of God*, though his condition be ever so *low* and *mean*; and will be as much taken notice of, and as highly favoured by God at the last day, as the greatest prince upon earth,—for God is no *respector of persons*.—I also laid before you,—that you ought to serve God for your own sakes, because you have souls to be saved, and if you should lose them, you are undone for ever:—That every one who dies, and goes into another world, must go either to heaven or hell; and that there is no other way of escaping everlasting punishment in hell, or being eternally happy in heaven, but by serving God while he spares our life upon earth.

I then went on to shew you, what duty you owe to God in particular,—that you ought to look upon him as your great and chief master, to whom you must one day answer for every thing you have done in this life:—That he is always looking upon you, and taking notice of your behaviour, so that if you could deceive all the world, you cannot deceive God:—That you ought to love God above all things, or else he will not love you, which would be the most dreadful thing that could happen to you:—That if you love God sincerely, you will be afraid of doing any thing that is bad, because his holy spirit is grieved to see men destroy their souls by their wickedness:—

That if the love of God is not strong enough to keep you from doing what is bad, and vexing and offending him thereby, you ought, at least, to dread his terrible judgments; for that he is able, not only to destroy your bodies, and strike you dead in a moment, but also to *cast both body and soul into hell*, which will certainly be the portion of all such, as provoke him to anger by leading wicked lives:—That you ought to worship God both in *publick* and in *private*:—in *publick*, by coming to church as often as you have leave and opportunity; and in *private*, by praying to him for every thing you want, and giving him thanks for all his goodness to you, which you may easily do, when you are *walking, or working, in the house, or in the field*:—That you ought to reverence and honour Almighty God, and keep from all cursing and swearing, or making any light, foolish, vain use of his great and holy name:—And that you must keep from all lying, because God hates all such as tell lies, and will give them over to the devil, who is the father of all lies and liars.

In the next place I endeavoured to shew you, how you ought to behave towards your *masters and mistresses*; and to make it plain to you, that as God himself hath set them over you here in the nature of his *stewards or overseers*, he expects you will do every thing for them, as you do for himself:—That you must be obedient and subject to them in all things, and do whatever they order you to do, unless it should be some wicked thing which you knew that God hath forbidden, in which case you are to refuse, but in no other:—That you must not be *eye-servants*, that is, such as will be very busy in their masters presence, but very idle when their backs are turned: For

your head master, Almighty God, is looking on you, and though you may escape being found out, or punished by your owners for it, yet you cannot deceive God, who will punish you severely in the next world for your deceitful dealing in this :— That you must be faithful and honest to your masters and mistresses, not wasting their substance, or letting any thing, belonging to them, perish for want of your care ;—because that is next to stealing—for the master's loss is the same as if he had been robbed of it :—And that you are to serve your owners with *cheerfulness, respect, and humility*,—not *grumbling*, or giving any saucy answers, but doing your work with *readiness, mildness, and good nature* ; because your *sauciness and grumbling* is not so much against your owners, as it is against God himself, who hath placed you in that service, and expects you will do the business of it as he hath commanded you.

III. I now come to shew you, as I promised in my last sermon,—*what is the duty or behaviour you owe to your fellow servants and others.*

And you are to take notice, that the great rule which Almighty God hath given us in this case, is TO LOVE ONE ANOTHER.—I will read to you his own words, as we have them in the holy scripture.—“ * A new commandment I give unto you, that ye love one another ; as I have loved you, that ye also love one another :—By this shall all men know that ye are my disciples, if ye have love one to another.—This † is my commandment, that ye love one another, as I have loved you.—§ Thou shalt love thy neighbour as thyself.—|| Be kindly affectionate one to another, with brotherly love.—**Owe no man any thing, but to love one

* John xiii. 34, 35. † John xv. 12. § Lev. xix. 18.

Math. xxii. 39. || Rom. xii. 10. ** Rom. xiii. 8.

another.---By††Love serve one another: For all the law is fulfilled in one word, even in this, thou shalt love thy neighbour as thyself."---You see then, how strongly God Almighty insists upon it, that all christians do love one another, and makes it the great mark, by which his faithful servants may be known from others, who have no such rule made known to them. *By this, saith our saviour, shall all men know that ye are my disciples, if ye have love one to another.* And to shew us how heartily and sincerely he would have us to love one another, he commands us to *love one another, even as he loved us,--to be kindly affectionate one to another, with brotherly love.* To love our neighbours, that is, all with whom we have any kind of dealings, even as we love ourselves. Now there are many reasons why we should all love one another, and the chief reason is, what I told you of before, that we are all ONE LARGE FAMILY, under Almighty God, our maker and great master, who therefore commands us all to love one another, as *fellow servants and brothers* ought to do. *Have† we not all one father? hath not one God created us?* saith one of God's holy prophets. And if we mind this one great rule of loving one another, we shall do every thing which God requires of us towards all men. For, as the word of God saith, *all the law, that is, all the law relating to mens dealings with one another, is fulfilled in one word, even in this,--thou shalt love thy neighbour as thyself.*

To make this rule as plain as I can to you, do but think within yourselves what you would do for any person you really had a love and affection for.—Would you not do them all the good, and shew them all the kindness you could?—Would

†† Gal. v. 13, 14.

† Mat. ii. 10.

you not be very sorry to give them any trouble or vexation?—Would you not keep from doing them any sort of harm yourself, and hinder other people from doing them any wrong or hurt?—And would not your love to them make you as careful of them, and as unwilling to hurt them, as if they were your nearest relations?—This consideration will lead you into a true notion of what is meant by those rules in the holy scriptures, where God Almighty commands us to *love one another*,—to be *kindly affectionate one to another, with brotherly love*,—to *love our neighbors as ourselves*, and such like.—And to make this great command still plainer, our blessed Saviour, JESUS CHRIST, hath left this other rule to the same purpose,—* *All things whatsoever ye would that men should do to you, do ye even so to them*,—that is, do by all mankind just as you would desire they should do by you, if you were in their place, and they in yours.

Now, to suit this rule to your particular circumstances;—Suppose you were masters and mistresses, and had servants under you,—would you not desire that your servants should do their business *faithfully and honestly*, as well when your back was turned, as while you were looking over them?—Would you not expect that they should take notice of what you said to them?—That they should behave themselves with respect towards you and yours, and be as careful of every thing belonging to you as you would be yourselves?—You are servants,—do therefore as you would wish to be done by, and you will both be good servants to your masters, and good servants to God, who requires this of you, and will

* Matt. vii. 12.

reward you well for it, if you do it for the sake of conscience in obedience to his command.

Again—suppose that you were people of some substance, and had something of your own in the world,—would you not desire to keep what you had?—And that no body should take it from you, without your own consent, or hurt any thing belonging to you?—If, then, *you love your neighbor as yourself*, or *would do by others as you could wish they would do by you*, you will learn to be honest and just towards all mankind, as well as to your masters and mistresses, and not *steal*, or take away any thing from any one, without his knowledge or consent:—You will be as careful not to hurt any thing belonging to a neighbour, or to do any harm to his *goods*, his *cattle*, or his *plantation*, or to see it done by others, as you would be to hurt yourself, or any thing you had of your own:—And will behave yourselves towards all mankind with the same honesty and good will, as you could wish they would do to you in the like case.

Your *fellow servants* are more particularly to be looked upon as your *brethren*:—Your common station, as *slaves*, your complexion, and your marriages one among another in different families, make you nearer to each other than all the rest of the world, except your owners.—And, poor and ignorant as you are, you may do much good, and prevent much harm, by behaving one towards another as brothers and sisters ought to do, and as God requires of you.—And, considering all things, you must be miserable creatures indeed, if you will not be loving and affectionate, kind and honest among yourselves.—But for fear you should mistake my meaning, I will first describe to you, *what true love and affection is*,—

and then endeavour to shew you in particular, how you ought to behave one towards another.

That person is truly loving and affectionate to another, who is ready at all times to do any thing for him that is really for his good,—and to prevent any harm or disadvantage from happening to him.—Now, if you bear this sort of love towards one another, and do accordingly, you will indeed, as God hath commanded, be *kindly affectionate one to another, with brotherly love.*

If you will but consider that a man is doing himself the greatest good, while he is doing what Almighty God is pleased with; and that no one can do himself greater harm than by doing any thing that will provoke God to be angry with him, you cannot be at a loss how to shew the truest love and affection to any of your brethren and fellow-servants. Your poverty and low station in life, hinders you from giving much comfort or support to their bodies, any farther than; perhaps a little help in their labours, when you have nothing to do yourselves, or by shewing good nature to them, or by a kind care and tenderness towards them in their sickness, when they are not able to take care of themselves, and want help from those that are about them :—but to their precious souls you may do great good, and by so doing, gain the greatest benefit to yourselves.

Suppose any of you to have been *wicked creatures*,—idle, drunken, swearing, thievish, lewd people;—and being at length overtaken by the hand of God, and laid down on a painful, sick bed, without any hopes of recovery, with all the terrors of conscience about you, and nothing before you but death, and the fearful apprehensions of being miserable for ever,—what a dreadful state of mind must you then be in! And

what would you then give, that you had been blessed with a true friend in your former days, one that had so much real love for you, as to have warned you of your danger, and have hindered you, by his kind advice, from running such lengths of wickedness as you had done ?—And would you not then think, that such a friend would have been of more value to you, than the whole world ?—You have it in your power to be such true friends and lovers one to another :—And though you can give but little bodily help, you can do what is far better,—*you can help each other on in the way towards heaven.*—You can, nay, you ought to check one another, when you see any thing doing amiss :—You can encourage each other in doing what is right and good :—You can pray together, and you can pray for one another :—You can, on a *Sunday evening*, talk about the good advice you have heard in Church, and by telling it to such as could not be there, may do them much good, and, at the same time, by thus repeating these things, they will be the stronger fixed in your own memory, so as to be of lasting service to yourselves :—You can, by a good example, prevent a great deal of wickedness and indecency, in your meetings and conversations one among another : And where you find that your sober, friendly advice, will do no good with them, you may terrify your companions from doing bad things, by threatening to complain of them ; and by such means as these you may help to save their souls, and get a blessing upon yourselves and families. But, Oh, my brethren ! I am grieved to say it, you are so far from doing this that I fear many of you rather encourage and help one another on in wickedness, and go hand in hand towards destruction, rather than

strive to assist one another in the way to heaven!

There is one sort of love and charity you may, however perform to the wickedest of your acquaintances or fellow-servants ;---and that is, *to pray for them.*—God may, perhaps, hear your prayers in their behalf, and touch their hearts, though you cannot :---And that would be a great blessing both to them and you.—But if they should, after all, continue so wicked as not to deserve any mercy or grace from God, your prayers will not be lost, for God will place them to your own account, and you will have the reward for your kind and pious intentions towards your unhappy brother.

Besides *good advice*, there is another great duty you owe to your brethren,—and that is, *good example.*—If they will not mind *what you say*, they cannot help taking notice of *what you do* :—And, perhaps, the shame of seeing so great a difference between their own behaviour and yours, may put them upon striving to be like you.—For there is something so engaging in a *regular, sober, modest; pious* behaviour, that none but exceeding wicked people, or such as have laid aside all thoughts of goodness, that can see it without wishing to be like the person that has so many good qualities.—How happy are they that have examples of this sort set before their eyes!—And how much more happy, if they would seriously, and in earnest, strive to follow such examples.

Many of you are married, and have numbers of children.—You surely owe them good examples.—Many of these children, who are bred up in quarters, see little but what you shew them :—So that if you set bad examples before them, you may be sure they will do the like, and your

wickedness will not only destroy your own souls, but will teach your children to do the same;—and, by thus going before them, lead them as it were by the hand, in the direct road to hell. A sad and grievous reflection!—that a bad example shall not only bring yourselves into everlasting misery, but your poor unhappy offspring also!—Whereas, if you behave yourselves well, and set a good example before them, you shall save your own souls, through the mercy of God, and give your little ones cause to bless you after your death, for shewing them the way to be happy in another world, and of getting possessions there, of far greater value than the whole world you live in.

If, then, it be so much your duty to give good advice, and good examples to your fellow-servants,—how great must be the sin of tempting and persuading any one to wickedness?—It is the devil's own office, and what he delights in, to make people wicked; so that whoever strives, by advice, or persuasion, to make others bad, is so far doing the devil's own business. If, therefore, you entice or persuade a fellow-servant to *lie*, or *swear* for you,—to help you to deceive your owners or others,—to *cheat*, to *rob*, or *steal*, for supporting your idleness,—to get *drunk* with you, or partake with you in any sort of wickedness,—do you not think that God will not only punish you for your own faults, but also, upon account of those others whom you wickedly draw into sin?—Is it not enough for you to destroy your own souls, without putting others into the way of damnation?—Take care then, my brethren, that you do not bring the blood of others upon your own heads; for to murder the poor

soul, by causing any one to sin, is the worst of all murders.

After taking so much pains to shew you how sincerely you ought to love one another, and all mankind, you may easily see that Almighty God will be exceeding angry with you, if you be *ill-natured and spiteful, malicious, or evil inclined, towards your fellow-servants or any others.*—For our Lord and saviour JESUS CHRIST is so far from suffering any of his disciples, or such as pretend to be christians, to bear any hatred or ill will in their hearts, that he commands us to love the very worst of our enemies, and such as are striving to do us a mischief. The rule he hath given us is this :—**I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you.* And the reason he gives for it is this, *that ye may be the children of your father which is in heaven ;—for he maketh his sun to rise upon the evil, and on the good, and sendeth his rain upon the just and upon the unjust.* That is,—that we may shew ourselves to be the children of God, by being like him, who is so good, that he does not take away the comfort of the sun and rain, nor the common blessings of this life, even from wicked people, who are always provoking him, and do not deserve the least of his mercies to them. Besides, he hath given us the greatest encouragement to forgive every one that does us any harm or mischief, by promising to forgive us our sins against him, upon that account. And hath, at the same time, threatened, that if we will be of a malicious, revengeful temper, and bear spite and anger in our hearts, he never will forgive us :—And without his pardon,

* Matt. v. 44, 45.

the very best of us must be lost and undone for ever. *For if, saith our saviour, ye || forgive men their trespasses, your heavenly father will also forgive you:—But if ye forgive not men their trespasses, neither will your heavenly father forgive your trespasses.*

IV. Having thus set before you the duty you owe to your fellow-servants and others, I shall now endeavour to shew you the duty you owe to yourselves.

And here, let me ask you a short, plain question,—*do you LOVE YOURSELVES?*—Now you look surprized, as if you thought I asked you some strange thing, and out of the way;—But let me put it to you again,—*do you really love yourselves?*—You will say,—*to be sure we do;*—for there is no body but what love themselves better than they love any one else.—I heartily wish, my brethren, that this were true; for then most people would live in a very different manner. But, indeed, there is not a word in the world that people in general abuse more, or are more mistaken about than that *one word LOVE.*—So that a thinking person would be apt to fancy, that nine in ten who talk of it, do not know the meaning of it.—Some people will call it *love* to a neighbour, when they are making him *drunk*, destroying his time, debauching his mind, and making a mere beast of him.

And poor deluded creatures will think they *love themselves*, while they are doing that for the sake of a little present pleasure, which will make them liable to lasting pain and punishment.—But pray mind what I am going to say, and I will endeavour to make it out plainly to your understandings, that every christian who truly loves

himself, must needs go to heaven, and that no man ever yet went, or will go, to hell, but for want of loving himself as he ought to do.

You know, that every one of us have *souls* to be saved, as well as *bodies* to be taken care of :—And as the soul is the better and more precious part, we ought to love it best. For if the soul be safe in paradise, the body is safe enough ; for in that case, although it be laid in the ground to rot, and become meat for worms, or turn into dust, yet it shall rise again at the last day, and then be received together, with the soul, into the joys of heaven.—But if the *soul* be lost, the *body* will perish too, and be cast into hell along with it, at the great day of judgment.—If, therefore, a man loves his *soul*, so as to take due care of it, he certainly loves *himself*, as he ought to do ;—for in so doing, he secures eternal happiness both to his soul and body. But if he loves his *body* better than his soul, and runs into wickedness to satisfy the desires of that worse part, he cannot be said to love himself truly, because, by so doing he ruins both for ever.

Suppose a man should break open a house, or rob upon the high road,—foolish people might think he loved himself, because he could make merry, and enjoy himself, as he foolishly calls it, with the money. But suppose this man should be taken up, and condemned to be hanged for what he had done ;—pray, would not the silliest of you be ready enough to say, that if he had any *true love* for himself, he would have taken care not to come to that shameful, untimely end ?—This is exactly the case of sin against God, only with this difference, that a robber or murderer may have a chance of escaping the hands of men ;—but no sinner can escape the hand of God.—

If, therefore, a man should have all sorts of pleasure at command, while he lived in this world; denying himself nothing that his heart wished for, but living in mirth and jollity all his days, and, for want of minding his soul, should, at his death, be shut out of heaven;—surely any one, that hath the least understanding or common sense must say, that such a one, after all the pains he took to please his body, *never had any true love for himself*, or he would have taken some heed that he might not come to such a *dreadful* END.

Do you, therefore, my brethren, bear this in mind, and take heed,—that whatever becomes of your bodies *here*, be sure that your souls be taken care of; and then, you will indeed love yourselves as you ought to do.—So that you see; the chief duty you owe to yourselves, is,—*to take care of your souls*. And in order to this,

1. *Strive to come to the knowledge of God, and to learn your duty to him*;—for this is beyond all other knowledge.—And indeed, he that knows just as much as will help to carry him to heaven, knows as much as the wisest man upon earth need know:—Whereas, if a man had more learning than the whole nation he lived in besides, and was ever so much admired for his wisdom among men, yet if he neglected the true knowledge, and lost heaven with all his learning, he would prove to be a *very fool*.—Come, therefore, to church as often as you can, for in this place you are most likely to learn this heavenly knowledge. If you hear any thing that you do not understand and want to be informed, come to me when you have opportunity, and you know I am always ready and glad to instruct you.—Inquire of your fellow-servants that you think know better, and

talk much and often with them, about the means of getting to heaven.—When you cannot come to church, ask those that have been there, what good advice they have heard, and put them upon remembering it to their own benefit, by telling it to you.—Beg of your *masters* and *mistresses*, or your overseers, to teach you to say your prayers; to instruct you in the catechism, and to shew you, how you ought to serve God. If you want a *meals's* meat, or any piece of clothing you can readily ask them;—and why not for what is far better, and will cost them less; I mean, for nourishment and comfort to your souls?

Often fall down upon your knees before Almighty God, and pray to him, that he will send you the means of instruction, and open your understanding, that you may chuse what is right and good :—And be sure, when God puts good opportunities in your way, that you make a right use of them, and let nothing slip you, which may be useful to your souls, and help you on towards eternal happiness.

2. *Make a good use of your leisure time.* You will say, perhaps, that you have very little of it. Well, if you have the less, God will require the the less of you;—but he expects that you should make a good use of that little. If the *week-days* afford you very little leisure, the SUNDAYS, at least, are your own in a great measure. Almighty God, in his great wisdom and goodness, hath given one *day in seven* to you for your comfort and refreshment, and for serving him in and learning your duty,—and it is confirmed to you by the *laws of the country*;—so that no *master* or *mistress* can take it from you (unless in a case of absolute necessity) without offending against the laws of God and man. And sure, you cannot say, you want leisure.

In all the observations I have made upon mankind, I have generally found, that when they complained of want of leisure, they commonly meant, they had not as much time to themselves as they could wish for, to throw away in *idleness* and *diversion*, or in pursuit of their sinful pleasures.—and this, I am afraid, is your case. For I have remarked to you before, how abominably you spend your leisure time; and instead of doing good to each other, and encouraging one another to do your duty, and behave like christians, you rather tempt, provoke, and entice each other to sin, and waste the little time God spares you, for serving and honouring him, in the service and work of his, and your own greatest enemy, the devil;—for whenever you are doing wickedly, you are serving that grand destroyer. Take care then, and lay out your leisure time to better purpose for the future; and though you had much less than you really have, yet, by a good use of it, you may have time enough to save your souls, and you really want no more.

3. *Strive by all means to get into God's favour*:—for that is the only way to true happiness.——Remember what I told you before, that God *loves* none but those that are *good*, and *hates* none but those that are *wicked*.——Endeavour therefore, to be good, that God may love you, and keep you from doing what is evil, for fear he should hate you. And that you may be certain of getting into God's favour, remember what I now tell you, that you must first put away all sin and wickedness before he will hearken to you, or look upon you;—and the way to do this, is by repentance and amendment. You must first repent, and *put away evil from your heart and affections* by a true sorrow for your past offences;

by forsaking those sins which you know have made you hateful to God, and by resolving fully and sincerely, by his help, never to do the like again : then falling upon your knees, and begging his pardon for what you have done amiss, make sincere promises to him of your amendment for the future, praying for his grace and blessing upon your endeavours to serve him. And then strive to *put away the evil from your actions*, by labouring to keep from what is bad, and to do what you know is right and good. This method cannot fail of procuring you the favour of God, which is of more worth than the possession of the whole world without it.

I shall make an end of what I proposed to say concerning your duty to God, to your masters, to your fellow-servants and others, and to yourselves, by giving you a few *needful* CAUTIONS,—
And,

First, take care not to be deceived with a foolish notion, that *being baptized, and coming sometimes to church, will be sufficient to bring you to heaven*:—For you cannot possibly fall into a worse mistake.

I am afraid, there are too many in the world, of all sorts, who thus deceive themselves, to the great hazard of their immortal souls. But remember what I now tell you,—that our blessed Saviour will own none to be his at the last day, but such as have faithfully and honestly endeavoured to do what he hath commanded. We are called *christians* after the name of CHRIST, and because we profess ourselves to be his servants and disciples. But surely, we cannot expect that he should pay us wages, and provide for us in heaven, as belonging to his family, unless we do *his work*. Nay, he hath declared in plain terms,

that * *not every one that calleth him Lord, Lord, shall enter into the kingdom of heaven, but only such as shall do the will of his heavenly father.* You see then, that there is a great difference between a christian in name, and a christian in deed ;—so great a difference, that none but those who are christians in deed shall be received into heaven ; while all such as pretend to believe in Christ, and, at the same time, neglect his service, and do wickedly, shall be shut out of heaven, and have their portion with the devil and his angels.——Our blessed saviour, speaking of the dreadful day of judgment, when all mankind, both the living and the dead, shall stand before him to receive the reward of their deeds, makes use of these very words,—† *Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name ? and in thy name have cast out devils ? and in thy name have done many wonderful works ?—And then will I profess unto them, I never knew you ; depart from me, ye that work iniquity.*——If therefore, you would be christians indeed, you must remember that baptism is no more than the entrance into christianity, the gate which opens into the road towards heaven, so that when you are baptized, you are but just put into the way, and if you stop there you will still be as far from eternal happiness as when you first set out :—And you cannot surely hope to reach heaven, unless you push forward, and strive to get nearer and nearer, by growing better and better. If, besides what hath been said, you will but consider that every good thing we do, is making a step farther towards God, and that every wilful sin we commit, carries us a degree farther towards hell than we were before,

* Matt. vii. 21.

† Matt. vii. 22, 23.

you will easily understand how people may be baptized, and go often to church, and call themselves christians as long as they live ; yet, if they never take care to do what they promised in baptism,—if they seldom or never mind what they hear in church,—or if, instead of behaving like christians, and serving God, they work wickedness, and follow their own evil inclinations,—You will, I say, easily see how such people, notwithstanding the christianity they profess, and pretend to, will be so far from gaining heaven, that our Saviour assures us, they shall lose their own souls, and be ruined and undone for ever.

2. Take good heed, that you be not drawn aside by the evil example or counsel of others, or that you do not deceive yourselves, by thinking that you are safe enough while you do no worse than some that ought to know better than yourselves.

It is a very sad and melancholy truth, that the world every where abounds with bad examples, and that where one person strives to do his duty to the best of his knowledge, there are ten who sin with their eyes open, and do things which their own consciences tell them are wrong. I have just now shewn you, how to know a true christian from one that is only a christian in name. Whenever, therefore, you see any one doing wicked things, or behaving disorderly, take no example by him ; he is going the wrong way himself, and it is not fit for you to follow him, except you have a mind to destroy yourself, and be undone for ever. The *white* people, who are bred up in the profession of christianity from their cradles, and have better education and opportunities than you can pretend to, ought to know better ;—but, I am sorry to say it, there are many of them, whose examples would be very danger-

ous ones for you to follow :—I pray, God grant them more consideration, and a due sense of their own sad condition ;—and that you may have the understanding to perceive the evil of their ways, and grace, to avoid doing such things,

3. Take care that you do not fret or murmur, grumble or repine, at your condition ;—for this will not only make your own life uneasy, but will greatly offend Almighty God. Consider, that it is not yourselves,—it is not the people you belong to,—it is not the men that have brought you to it ;—but it is the will of God, who hath, by his Providence, made you servants, because, no doubt, he knew that condition would be best for you in this world, and help you the better towards heaven, if you would but do your duty in it. So that any discontent at your not being *free*, or *rich*, or *great*, as you see some others, is quarrelling with your heavenly master, and finding fault with God himself, who hath made you what you are, and hath promised you as large a share in the kingdom of heaven as the greatest man alive, if you will but behave yourselves aright, and do the business he hath set you about in the world honestly and cheerfully. *Riches* and *power* have proved the ruin of many an unhappy soul, by drawing away the heart and affections from God, and fixing them upon mean and sinful enjoyments ;—so that when God, who knows our hearts better than we know them ourselves, sees that they would be hurtful to us, and therefore keeps them from us, it is the greatest mercy and kindness he could shew to us. You may perhaps fancy, that if you had riches and freedom, you could do your duty to God and man with greater pleasure than you can do now :—But pray consider, that if you can but save your souls,

through the mercy of God, you will have spent your time to the best of purposes in this world :—and he that at the last can get to heaven, has performed a noble journey, let the road be ever so rugged or difficult. Besides, you really have a great advantage over most white people, who have not only the care of their daily labour upon their hands, but the care of looking forward, and providing necessities for the morrow and next day, and of clothing and bringing up their children, and of getting food and raiment for as many of you as belong to their families, which often puts them to great difficulties, and distracts their minds, so as to break their rest, and take off their thoughts from the affairs of another world :—Whereas you are quite eased from all these cares and have nothing but your daily labour to look after, and when that is done to take your needful rest. Neither is it necessary for you to think of laying up any thing against old age, as *white* people are obliged to do ;—for the laws of the country have provided that you shall not be turned off when you are past your labour, but shall be maintained, while you live, by those you belong to, whether you are able to work or not. And these are great and real advantages, for which if you consider things rightly, you cannot but thank Almighty God, who hath so wisely provided for your well-being here, and your eternal happiness hereafter. There is only one circumstance which may appear grievous, that I shall now take notice of, and that is CORRECTION. Now, when *correction* is given you, you either deserve it, or do not deserve it. But whether you really deserve it or not, it is your duty, & Almighty God requires, that you bear it patiently. You may, perhaps, think that this is hard doctrine, but if you consi-

der it right, you must needs think otherwise of it. Suppose then that you deserve correction, you cannot but say that it is just and right you should meet with it. Suppose you do not, or at least, you do not deserve so much, or so severe a correction for the fault you have committed, you perhaps, have escaped a great many more, and are at last paid for all. Or suppose you are quite innocent of what is laid to your charge, and suffer wrongfully in that particular thing, is it not possible you may have done some other bad thing that never was discovered; and that Almighty God, who saw you doing it, would not let you escape without punishment one time or another? And ought you not in such a case give the glory to him, and be thankful that he would rather punish you in this life for your wickedness, than destroy your souls for it in the next life?—But supposing that even this was not the case, (a case hardly to be imagined) and that you have by no means, *known or unknown*, deserved the correction you suffered, there is this great comfort in it, that if you bear it patiently, and leave your cause in the hands of God, he will reward you for it in heaven, and the punishment you suffer unjustly here, shall turn to your exceeding great glory hereafter.

I have thus endeavoured to lay before you the chief articles of your duty, many of which do indeed concern others as well as you, and of which I hope they and you will take due notice. But lest you should think that this duty is heavy and hard to be performed, by such poor, weak, frail creatures, subject to temptation, and inclined to sin and wickedness as we are,—I must tell you, that though of ourselves we cannot do these things as we ought,—yet, if we strive to the best of our knowledge and power, and look up to God

and pray to him for grace, he hath promised to give us the help of his holy spirit; to cleanse our hearts; to lead us into all truth, and to enable us to perform our duty as we ought to do.—And as this is the greatest comfort a christian can have, to know, that if he asks for it in prayer, he shall have the assistance of the holy spirit of God, to guide him in the way to heaven; and help him to get the better of the temptations which the *world*, the *flesh*, or the *devil* shall throw in his way;—so this *holy spirit* is called the COMFORTER, and, as such, was promised by our Saviour to his disciples, and to all true christians, as the best and most precious gift he could bestow upon them, after he was taken up into heaven;—whither he is gone before, to prepare places for all his faithful servants in heaven. A reward which every good christian shall receive from him, *whether he be bond or free.*

This leads us to the consideration of the last point, proposed to be laid before you, and that is,

III. *What kind of reward you may expect to receive from him,*

And upon this head I shall say the less, because it is beyond all description:—for *eye hath * not seen, nor ear heard, neither have entered into the heart of man, the things which GOD hath prepared for them that love him.* If you are desirous of rest, the *holy spirit* of God hath declared by a voice from heaven, that *those who die in the Lord*, that is, those who by serving him here, do die in his favour, are *blessed, for they have rest from their labours.* If you desire freedom, serve the Lord here, and you shall be his freemen in heaven hereafter.—For *he that is called in the Lord, though he be a servant, is the Lord's free*

man; while, at the same time, *he who is called being free, is still Christ's servant.* If you desire riches, Christ hath provided an inheritance in the kingdom of heaven, for the reward of his faithful servants ;—and that shall last for ever, and cannot be taken from you. The riches that he will bestow upon you, are not like the riches of this world, which the *moth and the rust can eat through, or which thieves can steal away from you;* but he bestows upon his servants treasures in heaven, which no waste or corruption can reach, and which will be secured to you to all eternity. And if you love pleasure, in his presence is fulness of joy, and at his right hand are pleasures for evermore. Are not these, *my brethren and sisters,* pleasures worth seeking after?—Are not these *privileges, this freedom, and these possessions,* of far more value than thousands of worlds like this we live in, which we must all leave in a short time, and cannot carry with us into another life?—And can you ever sufficiently admire the goodness of God, or ever be thankful enough to him for his loving kindness, who hath set these glories and these enjoyments as much within the reach of the poorest slave among you, as of the greatest prince alive. For it is not *worldly riches, it is not power, and high station,* that can purchase these heavenly possessions :—they are only to be gained by *goodness and serving of God ;*—and the meanest of you can be good, and can serve God as much as the richest of your masters.——And now I pray that the good spirit of God may take you into his holy teaching, and may so sanctify your natures while you live in this world, that when you go out of it God may say to you, “Come ye blessed children inherit the kingdom prepared for you from the foundation of the world—Amen—Amen.



*The following resolutions on the subject treated of
in this part, are from the work of
Dr. Cotten Mather.*

1st. I would always remember, that my servants are in some sense my children, and by taking care that they want nothing which may be good for them, I would make them as my children; and so far as the methods of instituting piety into the mind which I use with my children, may be properly and prudently used with my servants, they shall be partakers in them—Nor will I leave them ignorant of any thing, wherein I may instruct them to be useful to their generation.

2d. I will see that my servants be furnished with bibles and be able and careful to read the lively oracles. I will put bibles and other good and proper books into their hands; will allow them time to read and assure myself that they do not mispend this time—If I can discern any wicked books in their hands, I will take away those pestilential instruments of wickedness.

3d. I will have my servants present at the religious exercises of my family; and will drop, either in the exhortations, in the prayers or daily sacrifices of the family such pages as may have a tendency to quicken a sense of religion in them.

4th. The article of catechising, as far as the age or state of the servants will permit it to be done with decency, shall extend to them also.—And they shall be concerned in the conferences in which I may be engaged with my family, in the

repetition of the public sermons. If any of them when they come to me shall not have learned the catechism, I will take care that they do it, and will give them a reward when they have accomplished it.

5th. I will be very inquisitive and solicitous about the company chosen by my servants; and with all possible earnestness will rescue them from the snares of evil company, and forbid their being the companions of fools.

6th. Such of my servants as may be capable of the task, I will employ to teach lessons of piety to my children, and will recompence them for so doing. But I would, by a particular artifice, contrive them to be such lessons, as may be for their own edification too.

7th. I will sometimes call my servants alone: talk to them about the state of their souls; tell them to close with their only servant, charge them to do well and "lay hold on eternal life," and shew them very particularly how they may render all they do for me a service to the glorious Lord; how they may do all from a principle of obedience to him, and become entitled to the "reward of the heavenly inheritance."

To those resolutions I add the following pages as an appendix.

Age is nearly sufficient, with some masters to obliterate every letter and action in the history of a meritorious life, and old services are generally buried under the ruins of an old carcase. It is a barbarous inhumanity in men towards their servants, to account their small failings as crimes, without allowing their past services to have been virtues: gracious God, keep thy servants from such base ingratitude!

But then O servants, if you would obtain "the

reward of the inheritance," each of you should set yourself to enquire, "how shall I approve myself such a servant, that the Lord may bless the house of my master, the more for my being in it?" Certainly there are many ways by which servants may become blessings. Let your studies with your continual prayers for the welfare of the family to which you belong; and the example of your sober carriage render you such. If you will but remember four words and attempt all that is comprised in them, *Obedience*, *Honesty*, *Industry*, and *Piety*, you will be the blessings and Josephs of the families in which you live. Let these four words be distinctly and frequently recollected; and cheerfully perform all your business from this consideration—that it is obedience to heaven, and from thence will leave a recompence. It was the observation even of a pagan, "That a master may receive a benefit from a servant;" and "what is done with the affection of a friend, ceases to be the act of a mere servant." Even the maid-servants of a house may render a great service to it, by instructing the infants and instilling into their minds the lessons of goodness.

The following very interesting and simple Dialogue was written by a gentleman of our own Country and deserves to be read with attention.

The following dialogue took place between Mr. Jackson the master of a family, and the slave of one of his neighbours who lived adjoining the town, on this occasion. Mr. Jackson was walking through the common and came to a field of this person's farm, He there saw the slave leaning against the fence with a book in his hand, which he seemed to be very intent upon; after a little time he closed the book, and clasping it with both his hands, looked upwards as if engaged in mental prayer; after this, he put the book in his bosom, and walked along the fence near where Mr. Jackson was standing. Surprised at seeing a person of his colour engaged with a book, and still more by the animation and delight that he observed in his countenance; he determines to enquire about it, and calls to him as he passes.

Mr. J. So I see you have been reading, my lad?

Slave. Yes sir.

Mr. J. Well, I have a great curiosity to see what you were reading so earnestly; will you shew me your book?

Slave. To be sure sir. (And he presented it to him very respectfully.)

Mr. J. The Bible!—Pray when did you get this book? And who taught you to read it?

Slave. I thank God sir, for the book. I do not know the good gentleman who gave it to me, but I am sure God sent it to me. I was learning to read in town at nights, and one morning a gentleman met me in the road as I had my spelling book open in my hand: he asked me if I could read, I told him a little, and he gave me this book and told me to make haste and learn to read it, and to ask God to help me, and that it would make me as happy as any body in the world.

Mr. J. well did you do so?

Slave. I thought about it for some time, and I wondered that any body should give me a book or care about me; and I wondered what that could be which could make a poor slave like me so happy; and so I thought more and more of it, and I said I would try and do as the gentleman bid me, and blessed be God! he told me nothing but the truth.

Mr. J. Who is your master?

Slave. Mr. Wilkin's sir, who lives in that house.

Mr. J. I know him; he is a very good man; but what does he say to your leaving his work to read your book in the field?

Slave. I was not leaving his work, sir. This book does not teach me to neglect my master's work. I could not be happy if I did that.—I have done my breakfast sir, and am waiting till the horses are done eating.

Mr. J. Well, what does that book teach you?

Slave. Ohsir! every thing that I want to know—all I am to do, this book tells me, and so plain.

It shew me first that I was a wretched, ruined sinner, and what would become of me if I died in that state; & then when I was day & night in dread of God's calling me to account for my wickedness, and did not know which way to look for my deliverance, reading over and over again those dreadful words, "depart from me ye cursed into everlasting fire," then it revealed to me how JESUS CHRIST had consented to come and suffer punishment for us in our stead, and bought pardon for us by his blood, and how by believing on him and serving him, I might become a child of God, so that I need be no more terrified by the thoughts of God's anger but sure of his forgiveness and love. O sir, when I learned all this, and found that God loved such a poor creature as me, that JESUS CHRIST died for me, it filled me with such love to God and such a desire to know and serve him, that I could think or care for nothing else. And though I was ignorant how I was to serve God, and often thought what could I do for God, yet I was sure I was willing to know what I should do, and all such, God promises, in his book; that he will teach.

And sure enough I now see that it is no strange and great thing I am to do to be saved; I am to trust in JESUS CHRIST and do his commands.—I am a slave and have to work for my master; I am to do his work considering it as God's work, and what he has ordered me to do; and in this state I am to be content, and do all the duties of it cheerfully and faithfully, and God will reward me; and indeed I have good reason to be content and thankful, and I sometimes think more so than if I was free and ever so rich and great; for then I might be tempted to love and serve myself more than God, as rich and great people are apt to

do ; and besides, even if I wished to serve God in such a state as that, I might not know how to do it ;—I might not know very often how I was to act, what things I should do and what I should avoid. But now I can't help knowing my duty. I am to serve God in that state in which he has placed me. I am to do what my master orders me ;—my work is already appointed for me, and whatever it is, I am to do it as well as ever I can without my masters's looking after me, and always remembering that my great master in Heaven sees me, and that I am serving him when I am serving my master : and sometimes, and while I am at work these thoughts make me so happy that I think I can scarcely love God well enough for making me what is in this blessed book.

Mr. J. Well, this book has done great things for you indeed, and if you give a true account of it, it has done for you all the gentleman promised when he gave it to you. But did you not find it very difficult to bear this new way of life and give up your old sins ?

Slave. Master, God made it easy to me when I saw that he would stoop to think of such a poor creature as me, and that JESUS CHRIST was not above dying for me, it so filled me with love that every thing seemed easy to me.

Mr. J. I see your horses are coming out, but I shall be glad to talk with you further some other time—I hope you will continue in your present mind.

Slave. I thank you master ; God bless you.

[Here Mr. J. pursued his walk ; but soon reflecting on what he had heard, he resolved to walk by Mr. Wilkins's house and enquire into this affair from him. This he did, and finding him the following conversation took place between them,]

Mr. J. Sir, I have been talking with a man of yours in that field, who was engaged, while his horses were eating, in reading a book; which I asked him to shew me & found it was the bible; thereupon I asked him some questions and his answers, and the account he gave of himself, have surprized me greatly.

Mr. W. I presume it was Will—and though I do not know what he may have told you, yet I will undertake to say that he told you nothing but the truth. I am always safe in believing him, and do not believe he would tell me an untruth for any thing that could be offered him.

Mr. J. I thought his manner indicated as much and saw no reason to doubt him—It is an instance of God's grace that affects me strongly, and I would be glad to know how he attained his present state, and that clear view of his religious duties which he seems to have, whether by your assistance and advice or otherwise.

Mr. W. Alas sir, he has been (I must own) a far greater help to me than I have ever been to him.—For when I saw what religion had done for him, it excited me to reflect more seriously on the importance of that which my worldly cares had made me quite negligent of.

This man sir, strange as it may seem, was among the worst among my people; he was always idle when my eyes were not upon him; I could not trust him to market with my things, for he was neither sober nor honest, and though often chastised, he grew worse and I had almost resolved to sell him that I might be no more plagued with him; this continued to be the case till about four years ago;—I then thought I remarked that he was grave and serious; I should have thought it

sullenness, but he was more complaisant and obedient than usual ; in a little time I saw that he was greatly changed, that his work was well done, that he was always in place, and seemed at all times anxious to receive my orders which were sure to be faithfully attended to. I thought him entitled to commendation and one day told him I was pleased to see him do so well—He replied, master, I have been a wicked good for nothing servant ; I hope you will forgive me, and that I shall never do amiss again. I had observed that some how or other, without my knowledge, he had been learning to read ; but I did not know what had produced his reformation, till I found he was always reading the book you saw him with at his leisure times, either by himself or to the other servants. I talked with him and was as much surprised, as you have been, at what he told me.

Mr. J. No doubt you gave him encouragement.

Mr. W. Yes, that I could not help doing ; and it set me to thinking how strange it was that he of all that belong to my family, should become religious ; and that without either instruction or example from me. I had never even recommended religion to him,—I had never worshiped God in my family, I went to town on Sabbath-days to church, and thought that was all a christian need do. What my blacks did on the Sabbath, I cared nothing about ; they commonly worked in their patches, or went to town to sell their things. But I need not trouble you sir, with telling you how these thoughts preyed on my mind and what they set me upon.

Mr. J. That my dear sir, is what I chiefly wish to learn ; for I feel that I have been sadly wanting

in what I now begin to perceive is no small part of my duty.

Mr. W. Why, sir, as I was telling you, I weighed all these things, and thought more and more upon them, as I observed the increasing diligence and fidelity of this man; and as I moreover saw how happy and contented he had become. God was merciful to me, and led me on step by step, to know my own guilt and his goodness. I determined that I would reform that in which I had first seen my sinfulness, and that I would not only pray myself, but make my house a house of prayer. I spoke to Will and told him one Sunday morning, to desire the people all to come to me, that I had something to say to them. When they came I told them in a few words, that I had neglected what I now considered a great duty; that we had not worshipped God together as I should have called on them to do; that perhaps many of them were ignorant of God, and what they must do to gain his favour; that I wished such as needed instruction to come to me at proper times, and I would read to them and talk to them. That hereafter every night and morning we should join in family prayer, and hear some portion of the bible read; and that on Sunday's they should no more employ their time in work or in selling their goods; that I would allow them other times for such things, and that on every Sabbath morning I should read to them and pray with them, and that then such as could leave home should go into town, where I would expect to see them at church; and at night we should meet together again for reading and prayer, and that none must be absent without leave, or a sufficient excuse. I then selected a chapter of the new testament, and read a suitable prayer

which I had promised. They were all attentive, though I perceived many of them much surprised.

Mr. J. Well sir, you have seen I trust in your family, good fruits from this beginning.

Mr. W. Yes indeed, sir, and that man was most instrumental in reconciling and encouraging all my people to the change. From that time I have regarded him as more a friend and assistant, than as a slave. He has taught the younger ones to read, and by his kindness and example, has been a great benefit to all. I have told them that I would do what I could to instruct and improve them; and that if I found any so vicious, that they would not receive it and strive to amend, I would not keep them; that I hoped to have a religious, praying family, and that none would be obstinately bent on their own ruin. And from time to time, I endeavoured to convince them that I was aiming at their own good. I cannot tell you all the happiness of the change, that God has been pleased to make among us, all by these means. And I have been benefitted both temporally and spiritually by it; for my work is better done, and my people are more faithful, contented, and obedient than before; and I have the comfort of thinking that when my Lord and master shall call me to account for those committed to my charge, I shall not be ashamed to present them.

Mr. J. You have given me great satisfaction, and I hope to profit by your example. I too, have been introducing religion into my family after myself neglecting it all my life. But I had not before thought of what I owed to my slaves, or what it was practicable to do for them. It seems now plain to me that I have been greatly guilty, and in more things than I had supposed.

I never looked on it in this light; but surely if God has put these poor creatures in our power, he will require at our hands what good we have done for them; whether we have used them merely for our profit or pleasure in this world, or taught them to serve him and fitted them for the world to come.

Mr. W. I am glad that what I have communicated should lead to such just thoughts. The word of God is plain—The christian should be the teacher and pattern of his family; and we are as much, yea indeed, more bound to provide for the everlasting welfare of our slaves, than for their present necessities. All men agree that, that master is cruel who starves the bodies of his slaves, & yet this is kindness compared with his cruelty who starves their souls, who brings them up in utter ignorance, giving them no more instruction than he does to his beasts. Do masters remember that they and their slaves are one day to stand together before the judgment seat of CHRIST, that all are then to be judged by the word of God in the bible?

Most of my people can now read; I encourage them to learn and give them a bible when they can. When one or two have learned, it is quite easy to have the others, particularly the younger ones, taught.

Mr. J. Well sir, as I said, I hope I shall begin to do my duty in this respect. I shall think over what has passed between us, and, I hope, see you again:

Mr. W. I will be most happy at all times to render you any service in this way, by communicating my own experiments and continuances to further this design.

[After returning home, the following conversa-

tion took place between Mr. J. and his wife, his mind still dwelling on what had occurred during his walk.]

Husb. My dear ! I have discovered, I think, another great duty in which we have both been sadly wanting. We have great need to implore God's forgiveness of the unchristian life we have been leading.

Wife. Well my dear what is it ? Let us not be discouraged ; you know we have prayed God to shew us whatever is amiss in us.

Husb. Yes, I trust it is in answer to our prayers that I have been led to what has happened this day.

Wife. Do not fear, you know we have also prayed that God would give us grace and strength faithfully to fulfil whatever duty he enabled us to perceive. That prayer will also be answered.

Husb. You are indeed a help-mate to me. I had been almost desponding ; you shall hear what I have learned this morning.

[Hereupon he relates the matter of the foregoing dialogues.]

Wife. Mr. Wilkins has done right, and why may not we hope to succeed in the same way. I will gladly join you with all the help I can give. These things seem harder than they are found when we set about them.

Husb. I hope we shall not be discouraged, be it ever so difficult. God has helped us hitherto in the discharge of our duties. So little had I thought of this that ever since we have had family prayer, we have not called in our slaves to join us. Hereafter let us be particular, that at those occasions none shall be absent without evident necessity. We will both take opportunities

of reading to them, and give them the means of regular attendance at church. God will open a way for us in the mean time to do more; means may be had for teaching the younger ones and such others as wish it, to read; we can also by frequently reading over the catechism to them, fix it in their memories, and we can also explain it to them where it may not be plain enough for them.

Wife. It would be well also to obtain Mr. Wilkin's consent that his man whom you talked with, should come and see our people and gain their acquaintance: He would set them upon wishing to read and might perhaps have spare time enough to teach them. I would also myself help in this, and our daughter——would not object in being so engaged.

Husb. You have already done much to encourage me—Let us resolve to begin without delay, and trust that God will contrive to teach us his will and strengthen us in his ways—Let us now join in our prayers to him for this purpose.

THEIR PRAYER.

All merciful God! most loving and compassionate Father! who pitiest thy feeble creatures when in their wickedness, and graciously callest them to consider their ways, and inclinest their hearts to repentance, and beholdest them with favour turning to thee, even when afar off, and kindly teachest them thy will and givest them strength and ability to serve thee, receive our thanks for all that thou hast done for us, and our prayers for all that yet remains for thy goodness to do for us, to make us what thou wouldst have us to be.

Shew us O Lord! the path of duty, and enable us to enter upon and persevere therein, commit-

ting our ways unto thee. May we never be ashamed or afraid of doing what thou requirest—May we never faint or be weary in well doing, but be ever excited by our love of thee to a continual and faithful service, remembering that we are not our own—that we are bought by the blessed blood of CHRIST to be his servants unto death—to be a peculiar people, zealous of good works.

Lord! in all our domestic duties, be especially with us—May we be a help, support and encouragement to each other, joining our labours for the good of all thou hast placed under us, and our earnest prayers in their behalf.

In this duty we are now preparing ourselves to undertake;—do thou O Lord! prompt, direct and assist us—Make plain our way before us, remove all difficulties, and in this and in all things give us strength proportioned to whatever labour thou mayest place before us.

And bless, O Lord, this and all our undertakings, and give us hearts to ascribe all success, all good, all glory to thee, who ever livest to hear and help and bless thy creatures.

Hear, help and bless us must merciful Father for JESUS CHRIST's sake. Amen.

The gentleman mentioned in the foregoing dialogues had been induced to serve as a justice of peace that he might be useful in the neighbourhood. Some short time after the above-mentioned conversations, the constable in the village, who was rather an ignorant man, called upon him to inform him of what he thought a matter of serious concern, which he did in these words.

Const. Sir, I think it proper to acquaint you of what I have observed going on in the village that it may be stopped in time—some of the neigh-

hours are a good deal alarmed about it, and said I ought to state it to you, and besides some of your own people, certainly without your knowledge, are concerned in it. A man of Mr. Wilkins, is actually keeping a school for black people, and teaching them to read. As soon as it was reported to me, I went to the place and found what they were at, and as I said before, two or three of your servants were among them. Now sir, you know best how to proceed in such a case in order that it may be broken up.

Justice. Well, if this is wrong, let us see how it can be prevented; you know we must go according to law.

Const. Why sir, you know our laws prevent the unlawful assembling together of slaves, and you can issue your warrant to disperse them.

Justice. But we must first see if this is an unlawful assembly; what do they do?

Const. Why sir, they are learning to read—surely there is law against that.

Justice. I am not so clear that that is an unlawful purpose provided that is their real object. Do they disturb the neighbourhood?

Const. No other ways sir, that I hear of but by learning to read. But will not that disturb the neighbourhood?

Justice. I can't see that it will, unless they read unseasonably loud.

Const. As for that they are very still about it. And that convinces me that they will be plotting some mischief and laying their plans to steal; I dare say we shall have work enough if they are suffered to go on.

Justice. Nay, if that was their business they would be more cautious about it and not meet where children and others were whom they would

not know they could trust. Besides I cannot think learning to read informs people in roguery; as well as I can recollect most rogues we have had to deal with, could not read at all. You remember poor Dick Drone, who was hung for breaking open Mr. Speedwell's house; he complained that he had never been taught to read and that therefore when he was not at his work, he had nothing else to do but to loiter in idleness about the streets or lounge in the dram shops, and that was the reason why he began to drink, and at last to steal.

Now I think if these people were taught to read they might be less tempted to idleness and bad habits, and would stay at nights and other times at home with their books instead of getting into bad company,

Const. But sir, slaves should be kept to their work and ought not to have any leisure times. I have often thought this of Sundays and holydays when I have been so often called on, and you too sir, to keep them in order.

Justice. Then you thought wrong I think. You would not surely deny them all holydays and and keep them at work on the Sabbath. This would be using them worse than the beasts.

Const. Well, they should be kept at home at such times.

Justice. And even then they might get into mischief unless you locked them up, and at nights too, unless they were secured in the same way, you would have to employ people to watch them. I think your plan would be rather troublesome if not impracticable, to say nothing of the injustice of it.

Con. But people will not like their negroes to read, they have no time for such things, and if

they neglect their work for their books, their masters would have cause to complain.

Just. They need not neglect their work, they have leisure enough, as you allow, at nights and Sundays, and holydays, besides other little odd times; and is it not better they should have good books to employ their minds at such times when they are resting their bodies, than that they should be giving, by their misconduct, you and me the trouble you have just complained of?

Con. Aye, but they will get bad books.

Just. That may be prevented by their masters who may take them away and give them good ones; they will read such books as are given them, not being generally able to buy books; and good people are more apt to give away good books than bad people are to give away bad ones. Besides, if your objection is a good one, nobody ought to learn to read, for fear they may get bad books: you ought to take your children from school.

Con. But they say it makes them impudent, and to my certain knowledge, there's Ashford's Jack, that's the impudentest fellow in the whole county, and does not mind master or overseer a pin, and he can read as glib as a lawyer.

Just. But are you sure he would not have been just as impudent, without learning to read? As I said of your other objection, so of this, if reading makes people impudent, take your children from school. But I can't conceive how learning to read can make people impudent.—There are some of us in the village who can read, and I believe we are quite as civil and well-behaved, as the few vagabonds among us, who don't know a letter. And why should it be otherwise with them? Of the few among them

who have been taught to read, some may be bad ; but reading did not make them so, and I believe more are good. People learn to be bad without books ; books are not necessary to teach them to steal, and lie, and swear, and drink. These lessons are acquired without books, by heart as one may say.

Con. Well sir, as you seem to be in favour of it, I hope it is right ; but the people talked so against it, that I thought I would speak to you about it.

Just. To tell you a secret about it, I knew of it before you did, and have been instrumental in getting Mr. Wilkins to let his man (who bears an excellent character, and though he can read, neither neglects his master's work, nor is he at all impudent,) come in from his work an hour earlier than usual, of an evening, that such of us who choose to have our people brought up differently from our cattle, may have the means of having them taught ; and I doubt not but in a little time, I can induce all the neighbors (as I already have some of them,) to come into the plan.

Con. You will find it a hard task with some of them ; I heard two or three talk mightily against it.

Just. They will understand it better, and they will see the good effects of it ; and if they become religious they cannot help approving of it. Do you believe that our slaves will be judged by the same bible that we shall ?

Con. Why, if the bible says so, I suppose—though I never thought about that.

Just. "Great and small, black and white, master and slave, shall stand together before the judgment seat of CHRIST." If on that day, I

should be condemned, if I am found guilty of having withheld from my slaves the means of preserving their bodies, what will become of me if I have denied them the means of preserving their souls? If my slave who is to be judged by the bible, knows nothing about the bible, and I am the cause of this ignorance, what will be my sentence?

Con. Well sir, as I said before, I did not speak of this to you of myself, and I never thought of it so before; and now I must say it seems so right, that upon consideration, I don't see how any body, much less a christian person, can help agreeing to what you say.

Just. What will that master have to say for himself whose slaves have never known that bible?—These are the words of eternal life, and to those words he has given his slaves no access.

It has been recommended to Masters & Mistresses, to read select parts of the Scripture to their Servants, and give simple explanations of such passages, as are adapted to the capacities of their minds; let the following scriptural exposition of the ten Commandments be used in this way and serve as a specimen.

The two first Commandments might be read together, and the literal, as well as spiritual meaning, explained, and enforced by the help of the following passages taken from other parts of the sacred writings, and which declare the same truths.

Deut. 4, 15, 19.—"Take good heed unto yourselves, lest when thou seest the Sun, and the Moon, and the Stars, even all the host of heaven, thou shouldst be driven to worship and serve them."

From this passage it might be mentioned to them, how prevalent the superstition was among the nations of the earth, to worship these objects, and various other things which they made into idols. It might be shewn how this condemns many foolish and superstitious opinions and practices among them, in regard to the Sun, and Moon and Stars.

It should be carefully shewn them that loving and serving any person or thing more than God,

is a breach of the first commandment. This might be shewn by those two passages out of the New Testament,—“*Ye cannot serve God and Mammon,*” and “*Covetousness is Idolatry.*”

The following passages have respect to the second commandment, and might be read to them to discountenance certain improper fears and practices too prevalent among such ignorant creatures.

Levit. 19, 26.—“Ye shall not use enchantments nor observe times.”

Num. 23, 23.—“There is no enchantment against Jacob ;—no divination against Israel.”

From this it may be shewn how the righteous should be afraid of nothing of this sort, being secure under the protection of God.

Jerem. 27, 9.—“Hearken not to your diviners, your dreamers, your enchanters, your sorcerers.” They prophesy a lie unto you. For they prophesy falsely unto you in my name, I have not sent them saith the Lord.”

Third Commandment.

Thou shalt not take the name of the LORD thy God in vain, for the LORD will not hold him guiltless who taketh his name in vain.

James 5, 12.—“Above all things my brethren swear not, neither by the heaven, nor by the earth, neither by any other oath, but let your communication be yea, yea—nay, nay.

Zachariah 5, 3.—“This is the curse that goeth forth,—every one that sweareth shall be cut off.”

Fourth Commandment.

Remember the Sabbath day to keep it holy, &c.

Levit. 19, 30.—“Ye shall keep my Sabbaths and reverence my sanctuary, I am the LORD.”

“Let no man go out of his place on the Sabbath-day to gather Manna.”—*Exodus* 20, 29.

“Neither carry forth any burthen out of your houses on the sabbath day, neither do ye any work.”—*Luke* 23, 56.

Ezek. 46, 3.—“The people shall worship before the LORD on the sabbaths.”

Matthew 12, 12.—“It is lawful to do well on the sabbath.

“I will have mercy and not sacrifice.”—*Matthew* 12, 7.

Nehe. 10, 29.—“They entered into an oath and a curse to walk in God’s law.”

And if the people of the land bring ware, or any victuals on the sabbath to sell, not to buy it of them on the sabbath.

Nehe. 13, 15.—“In those days I saw in Judah some treading wine presses on the sabbath; and bringing in sheaves, and leading asses; as also wine, grapes & figs, and all manner of burthens, which they brought into Jerusalem on the sabbath day, and I testified against them, in the day wherein they sold victuals.”

“There dwelt men of Tyre also therein, which brought fish, and all manner of ware and sold on the sabbath unto the children of Judah and in Jerusalem.”

“Then I contended with the nobles of Judah and said unto them, what evil things is this that ye do, and prophane the Sabbath day?—Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? Yet ye bring more wrath upon Israel by prophaning the sabbath.

“And it came to pass that when the gates of Jerusalem began to be dark before the sabbath, I commanded that the gates should be shut and

not be opened until after the sabbath, and some of my servants I set at the gates, that there should no burthen be brought in on the sabbath day."

"So the merchants and sellers of all kinds of ware lodged without Jerusalem once or twice."

"Then I testified against them, and said to them, why lodge ye without the wall, if ye do so again I will lay hands on you; from that time forth come they no more on the sabbath."

Except some such conduct be observed by the owners of slaves, and the magistrates of our state in regard to our little towns, and the traffic carried on by night and on the sabbath, it will be impossible to say to what length theft & drunkenness, will be carried among our negroes;—a proper discipline of this kind should ever go hand in hand with the religious instruction of those who are entrusted by providence to our care.

Fifth Commandment.

Honor thy Father and thy Mother, that thy days may be long on the land which the Lord thy God giveth unto thee.

Pro. 1, 8.—"My son hear the instructions of thy father, and forsake not the law of thy mother. Bind them continually upon thy heart and tie them about thy neck."

"A wise son maketh a glad father, but a foolish son is the heaviness of his mother.

"Hearken to the father that begat thee, and despise not thy mother when she is old.

Ephes. 6, 1.—"Children obey your parents in the Lord, for this is right."

Tim. 5, 4.—"Let them learn to shew pity and to requite their parents.

Exodus 21, 15.—"He that smiteth his father or mother shall be surely put to death."

"He that curseth his father or mother shall surely be put to death."

"If a man have a stubborn or rebellious son, that will not obey the voice of his father or the voice of his mother, all the men of the city shall stone him with stones that he die."

Proverbs 28, 24.—"Whoso robbeth his father or his mother and saith it is no transgression, the same is a companion of a destroyer."

Sixth Commandment.

Thou shalt do no murder.

Besides the dreadful punishments that are prepared for murderers, it should be carefully shewn them, that we can be guilty of the crime of murder in the sight of God, without committing the outward act. We should read to them the explanation given of this law by the Saviour who directs us not only not to kill, or even to hate any, but to bless even our enemies, and do good to them; we should especially direct their attention to that passage, which declares "that whoso hateth his brother is a murderer, and that no murderer hath eternal life abiding in him:"—We ought to caution them against the indulgence of anger, which may lead them to the commission of this crime, and against fighting with each other, which often ends in death.

Seventh Commandment.

Thou shalt not commit adultery.

Levit. "The man that committeth adultery with another man's wife; the adulterer and the adulteress shall surely be put to death."

Matt. 5, 28.—"Whoso looketh on a woman to

lust after her, hath committed adultery with her already in his heart.

“Out of the heart proceed evil thoughts, adulteries, murder, fornication, and these defile the man.

Prov. 5, 24.—“Keep thee from the evil woman, from the flattery of the tongue of a strange woman.

“Her house is the way to hell, going down to the chambers of death.

Ephesians 5, 5.—“No whoremonger nor unclean person hath any inheritance in the kingdom of God and Christ.”

Rev. 21, 8.—“Murderers, and whoremongers, &c. shall have their part in the lake that burneth with fire and brimstone.”

Eighth Commandment.

Thou shalt not steal.

1 Cor. 6, 10.—“Neither thieves, nor covetors, nor extortioners, shall inherit the kingdom of heaven.”

Exodus 22, 2.—“If a thief be found breaking up, and he be smitten that he die, there shall no blood be shed for him.

Prov. 29, 24.—“Whoso is a partner with a thief, hateth his own soul.”

Isaiah 41, 8.—“I the LORD hate robbery.”

Levit. 19, 25.—“Ye shall do no unrighteousness, in judgment, in meteyard, in weight or in measure.”

1 Thess. 4, 6.—“This is the will of God, that no man go beyond, or defraud his brother in any matter, because that the LORD is the avenger of all such.”

Ninth Commandment.

Thou shalt not bear false witness against thy neighbour.

Pro. 19, 5,—"A false witness shall not be unpunished."

Pro. 34, 13.—"Keep thy tongue from evil, and thy lips that they speak no guile."

Eph. 4, 25—"Putting away lying, speak every man truth with his neighbour."

Prov. 12, 22—"Lying lips are an abomination to the LORD, but they that deal truly are his delight."

Ps. 101 63—"I hate and abhor lying."

Prov. 8, 7—"A righteous man hateth lying."

Isaiah 63, 8—"My people, (saith God) are children that will not lie."

Prov. 12, 13—"The wicked is snared with the transgression of his lips."

V. 19—"A lying tongue is but for a moment."

Rev. 21, 8—"Liars shall have their part in the lake that burneth with fire and brimstone."

James 4, 11—"Speak not evil one of another."

Levit. 19, 16—"Thou shalt not go up and down as a tale-bearer among thy people."

Ps. 101, 5—"Whoso privily slandereth his neighbour, him will I cut off."

Tenth Commandment.

Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

Eph. 5, 3—"Covetousness, let it not be once named among you as becometh saints."

Hebrews 13, 5—"Let your conversation be without covetousness."

Eph. 5, 5—"No covetous man hath any inheritance in the kingdom of God and CHRIST."

Matthew 16, 26—"What is a man profited, if he gain the whole world, and yet lose his own

soul, or what shall a man give in exchange for his soul ?”

After having shewn them how they transgress each one of these laws, either in thought, word, or deed, and to what punishment they thereby subject themselves, we should always turn their attention to the Saviour, and thus make the law a school-master, to bring them to CHRIST.—We should carefully shew them, how neither repentance for the past, nor better conduct for the future, will serve to pacify God, without the sacrifice of CHRIST ;—we should also lead them back again to the law, spiritually understood, as the rule of their thoughts, words, and actions, by which they may live acceptably to God.

A TRUE ACCOUNT

OF A

PIOUS NEGRO.

Some years ago an English Gentleman, had occasion to be in North America, where, among other adventures, the following circumstance occurred to him, which is related in his own words.

“ Every day’s observation convinces me that the children of God, viz. those who believe in him, obey him, and on such terms are accepted by him through Jesus Christ, are made so by his own especial grace and power inclining them to what is good, and, assisting them when they endeavour to be and to continue so.

“ In one of my excursions, while I was in the province of New York, I was walking by myself over a considerable plantation, amused with its husbandry, and comparing it with that of my own country, till I came within a little distance of a middle aged negro, who was tilling the ground. I felt a strong inclination to converse with him. After asking him some little questions about his work, which he answered very sensibly, I wished him to tell me, whether his state of slavery was not disagreeable to him, and whether he would not gladly exchange it for his

liberty?" "Massah," said he, looking seriously upon me, "I have wife and children; my massah takes care of them, and I have no care to provide any thing; I have a good massah, who teach me to read; and I read good book, that makes me happy." "I am glad," replied I, "to hear you say so; and pray what is the good book you read?" "The Bible, massah; God's own good book." "Do you understand, friend, as well as read this book? for many can read the words well, who cannot get hold of the true and good sense." "O massah," says he, "I read the book much before I understand; but at last I found things in the book which made me very uneasy." "Aye," said I, "and what things were they?" "Why massah, I found that I was a sinner, Massah, a very great sinner, I feared that God would destroy me, because I was wicked, and done nothing as I should do. God was holy, and I was very vile and naughty; so I could have nothing from him but fire and brimstone in hell, if I continued in this state." In short, he fully convinced me that he was thoroughly sensible of his errors, and he told me what scriptures came to his mind, which he had read, that both probed him to the bottom of his sinful heart, and were made the means of light and comfort to his soul. I then inquired of him, what ministry or means he made use of and found that his master was a Quaker, a plain sort of man who had taught his slaves to read, and had thus afforded him some means of obtaining religious knowledge, though he had not ever conversed with this negro upon the state of his soul. I asked him likewise, how he got comfort under all his trials? "O massah," said he, "it was God gave me comfort by his word. He bade me

come unto him, and he would give me rest, for I was very weary and heavy laden." And here he went through a line of the most striking texts in the bible, shewing me, by his artless comment upon them as he went along, what great things God had done in the course of some years for his soul. Being rather more acquainted with doctrinal truths, and the analogy of the bible, than he had been, or in his situation could easily be, I had a mind to try how far the inclining grace of God, encouraged by a willing, diligent, and obedient mind, had produced that knowledge necessary to salvation. I therefore asked him several questions about his notions of sin, the nature and power of God's grace, and the insufficiency of his works *alone*, however necessary when *joined with* a reliance on JESUS CHRIST. His artless unaffected language, his mild yet expressive discourse, discovered a heavenly disposed mind, and perfectly charmed me. On the other hand, my entering into all the satisfactions he had described, together with an account to him, which he had never heard before, that thus and thus God in his mercy dealt with all his children, and had dealt with me, drew streams of joyful tears down his black face, so that we looked upon each other, and talked with that glow of christian affection, that made me more than ever believe, what I have often too thoughtlessly professed to believe, the communion of saints, viz. that sympathy of heart and soul which unites & endears good people to each other. I shall never forget how the poor excellent creature seemed to hang upon my lips, and to eat my very words, when I enlarged upon the bounty and tender mercy of God, the frequent and delightful sense he gives of his presence by the refreshings

of a quiet conscience, and the composure of a tranquil mind ; the faith he bestows in his promises to those who labour to obtain it, and use what means are afforded them for that purpose ; the victories this faith enables them to get over trials and temptations ; the joy and peace in thus believing the hope in life and death, and the glorious expectation of immortality (of being raised from the dead, to die no more.) To have taken off his eager, delighted, animated air and manner, would have been a master-piece for a painter. He had never heard such discourse, nor found the opportunity of hearing it before. He seemed like a man who had been thrown into a new world, and at length had found company. Though my conversation lasted at least two or three hours, I scarce, ever enjoyed the happy swiftness of time so sweetly in all my life. We knew not how to part. He would accompany me as far as he might ; and I felt, for my part, such a delight in the artless, solid, unaffected, sensible talk of this good soul, that I could have been glad to see him often then, or to see his like at any time now. But my situation rendered this impossible. I therefore took an affectionate adieu, with a kindness equal to the most ancient friendship, telling him that neither the colour of his body, nor the condition of his present life, could prevent him from being my brother in our common father ; that though we must part now never to see each other again any more in this world, I had no doubt of our having another joyful meeting in our Father's home, where we should live together, and love one another throughout a long and a happy eternity. "Amen, Amen, my dear massah ; God bless you, and poor me too, for ever and ever." If I had been

an angel from heaven, he could not have received me with more evident delight than he did ;— nor could I have considered him with more regard, if he had been a long known christian of the good old sort, grown up into my affections in the course of many years.”

This story shews us that God despises not labourers on account of their poverty, or negroes on account of their colour.

It shews us that religion, and that only, will make a man content and comfortable in the lowest situations.

It testifies the value of the bible, which appears to have been the means of doing so much service to this poor negro, by the grace of God assisting his diligent application to it.

Perhaps it may serve to fill us ENGLISHMEN with shame when we reflect, that with all our great and superior advantages, our knowledge and obedience are far from being equal to what seems to have been the case with this poor but virtuous negro.

P



A
NEW HISTORY
OF A
TRUE BOOK.

- 1 The Bible is the Book of God,
Which he alone could frame ;
A little Child may learn to prove
It answers to it's name.
- 2 The great Jehovah it reveals,
So glorious and so good !
So much of God, tho' God could tell,
No other being could.
- 3 The wisest men, that never saw
This book, when they have try'd
The character of God to draw,
His glories have deny'd.
- 4 Some made a spotted Bull their God,
And some to Serpents pray'd ;
Idols of metal, stone, or wood,
They call'd upon for aid.

- 5 The Bible shews *one* God alone ;
Right reason joins in this :
 Tho' reason now in fallen man
 The glorious truth might miss.
- 6 First, best, and greatest, cause of all ;
 A character complete !
 How glorious is JEHOVAH's name,
 Where all perfections meet !
- 7 This book contains his holy law,
 Th' eternal rule of right ;
 How happy must all creatures be,
 Would they herein unite.
- 8 All duty in one word is summ'd,
 That one sweet word is " LOVE,"
 How short, how holy, just, and good
 May I this law approve !
- 9 " To HIM, who is supremely good,
 Supreme affection's due :
 Deal by your neighbour as you'd have
 Your neighbour deal by you.
- 10 None else but God, who knows the heart,
 This sacred book could pen,
 Which does detect the inward thoughts
 And secret lusts of men.
- 11 *But what avails to know our ail,
 Unless we know the cure ?
 This is a melancholy tale,
 That endless woe is sure.*
- 12 *Can none escape the wrath of God ?
 Are all condemn'd to hell ?*

*Who can but dread that dark abode ?
Who can with devils dwell ?*

13 The same blest book reveals the way
To life above the skies ;
The very chief of sinners may
Receive so rich a prize.

14 *Will God revoke his firm decree,
That he who sins must die ?
And disannul his law for me,
And lay his anger by ?*

15 His law can never be repeal'd,
It is too just and good :
Better a thousand sinful worlds
Should perish than it should.

16 *But how can sinners satisfy
The law which once they broke ?
Will penitence for payment stand,
And so keep off the stroke ?*

17 No, all the sinner's efforts here
Would fruitless be and vain ;
Nor streams, nor floods of flowing tears,
Could wash away the stain.

18 A SURETY must be found, to pay
The debt which sinners ow'd ;
He must the holy law obey,
And bear our heavy load.

19 *But where shall such an one be found ?
What creature is so kind,
Of all who dwell on earthly ground :
Or what angelic mind ?*

20 Mankind are all involv'd in sin ;
 Nor would an angel dare
 So great a work to undertake,
 Or such a load to bear,

21 No creature truly can suffice ;
 But GOD's eternal son,
 For this descended from the skies,
 And put our nature on.

22 Jesus, I say, th' incarnate word,
 Did all the law obey ;
 And thus its honour was restor'd,
 Which sinners took away.

23 He bore his people's countless sins,
 And dy'd that they might live ;
 And all poor sinners shall be sav'd,
 Who in his name believe.

24 *Had GOD the SON more love to man
 Than GOD the FATHER had ?
 Or did he come to die because
 He thought the law too bad ?*

25 No ! GOD so lov'd a ruin'd world
 He sent his son to die ;
 Then rais'd him up again, to sit
 On his right-hand, on high.

26 Christ meant to magnify the law,
 And ransom sinner's too :
 He dy'd that we, with joy and awe,
 Might grace and justice view.

27 Now GOD is just, yet justifies
 Each sinner who believes,

Sin is condemn'd, the law secur'd,
God all the praise receives.

28 God's glory highly is advanc'd,
And peace on earth proclaim'd ;
Good will is shewn to sinful men,
From Satan thus reclaim'd.

29 We ought, indeed, with rapt'rous joy,
To hear this joyful sound :
But, Oh ! in our apostate race,
What wickedness is found !

30 All men are so in love with sin,
They will not from it part,
Nor let the blest redeemer in
To their ungrateful heart.

31 A free salvation they despise ;
They scorn to be forgiv'n ;
This empty world they idolize,
And have no taste for heav'n.

32 *Will none then own their wretched state,
And humbly sue for grace?*
No, not till God renews the mind,
And doth his pride abase.

33 Thus we as much God's spirit need,
Our spirits to renew,
As that his son for us should bleed,
To give the law its due.

34 *And can the spirit by his pow'r,
Renew the man afresh ?*
Yes ; he removes the heart of stone,
And gives a heart of flesh.

- 35 *Are none so good but what they need
An interest in his grace?
Not one by any other means
Can see the FATHER's face.*
- 36 *Are none so bad, but that he can
Their load of guilt remove?
There is no limit to his pow'r,
No limit to his love.*
- 37 *When did the saviour condescend
To die for wretched man?
It was about four thousand years
Since time on earth began.*
- 38 *Near eighteen hundred years are past
Since Jesus Christ was seen,
On Jewish ground, in mortal flesh,
Appearing poor and mean.*
- 39 *No worldly pomp did he assume;
He did false greatness scorn;
Conceiv'd in a poor Virgin's womb,
And in a stable born.*
- 40 *He past for humble Joseph's son,
But was the son of GOD;
The earth itself might well be proud
That he upon it trod.*
- 41 *He once a carpenter was call'd,
Who built the earth and skies:
Proud men would not their maker own
In such a low disguise.*
- 42 *How could they think that this was He,
The Saviour all divine?*

*Strange that his Godhead was not known
By some undoubted sign !*

- 43 The Saviour did not come to reign,
In gaudy pomp below ;
But the law's honour to maintain,
And God's free love to shew.
- 44 He came to cleanse away our sins,
By his most precious blood ;
And liv'd, and dy'd, and rose again,
For our eternal good.
- 45 Long time before, had God foretold
His advent and design ;
Which all the prophets witness'd to,
Inspir'd by light divine.
- 46 They nam'd the nation, tribe, and race,
From which he should descend ;
Said Bethl'em was his native place ;
Shew'd how his life should end.
- 47 The antient prophets now were dead ;
The Jews their tombs adorn'd :
But him, to whom those witnessed,
They all abhor'd and scorn'd.
- 48 Thus they who kept the prophecies,
Those prophecies fulfill'd,
Rejected Him, the prince of life,
And crucify'd and kill'd.
- 49 They hop'd a king with mighty pow'r,
And purple for his robe,
Would elevate their nation high
Above a conquer'd globe.

- 50 Victorious arms, triumphal cars,
Sceptres, and crowns, and thrones,
Guards, Courtiers, Palaces, and Feasts,
And gold, and precious stones.
- 51 Such pompous baubles fill'd their minds ;
These tokens, they expect,
Must point the great Messiah forth ;—
So Jesus they reject.
- 52 No crown of gold the Saviour wore :
They crown'd him, once, with thorn :
No sceptre, in his hand, he bore ;
They gave a reed, in scorn.
- 53 He had no place to lay his head,
Much less a palace proud ;
Was hungry, thirsty, hard-bested,
His guards a vulgar crowd.
- 54 His steps poor fishermen attend,
With neither place nor pay ;
Nor had he ready cash, at hand,
The tribute to defray.
- 55 The shameful Cross he made his throne,
And there resign'd his breath ;
The sepulchre was not his own,
Which held him after death.
- 56 O who could think this low disguise
Conceal'd Heaven's glorious LORD,
By hosts angelic, in the skies,
Surrounded and ador'd,
- 57 His throne is heav'n ; his footstool earth :
In robes of light array'd ;

Clouds are his car ; his thundering voice
Makes all the earth afraid.

58 'They best his boundless riches know
Who live with him, above,
Where springs of bliss for ever flow,
And banquet on his love.

59 Immortal honours, endless joys,
He for his saints prepares ;
Made, by him, kings and priests to God,
His children and his heirs.

60 His birth seem'd mean on earth below ;
But Angels, at it sang ;
While all the firmament around
With heav'nly music rang.

61 The Jews their new-born prince disown ;
But wise-men from afar,
To visit our redeemer came,
Conducted by a star.

62 No flatt'ring nobles cring'd around :
But patients, who apply'd,
Healing for soul and body found,
Nor once was one deny'd.

63 He made the dumb his praises sing ;
The lame, for joy to leap ;
His word restord the blind to sight,
And wak'd the dead from sleep.

64 No armed guards, nor gaudy slaves,
His followers were made :
But health and sickness, life and death,
His potent word obey'd.

- 65 The cruel devils, at his word,
 Were fore'd to quit their prey ;
 Death and the grave confess'd their Lord,
 And durst not disobey.
- 66 He not on fine wrought carpets trod,
 But walk'd upon the sea ;
 Th' obedient waves confess the God,
 And the tam'd winds agree.
- 67 'Thousands, repeatedly, were fed,
 When Jesus made the feast,
 He pray'd, and a few loaves of bread
 Supply'd a full repast.
- 68 Tribute from him when men demand,
 Obedient to his wish,
 The sea conveys it to his hand,
 And sends it by a fish.
- 69 Ev'n in his death his glory shines :
 The sun, in black array'd,
 Abhors the monst'rous crime, which makes
 The trembling earth afraid.
- 70 Tho' men, ungrateful and unjust,
 His agonies deride,
 The rocks were rent, the graves were burst,
 When Jesus groan'd and dy'd.
- 71 Boast, O devouring grave, that he
 Was once thy captive made ;
 Or, rather, own thy conqueror,
 Who did thy realms invade.
- 72 The king of terrors lost his sting,
 When Christ, triumphant, rose ;

And now his dying saints may sing,
And smile at all their foes.

- 73 To chosen witnesses, he prov'd
His resurrection clear ;
Their former cowardice remov'd,
And banish'd all their fear.
- 74 Endu'd with power from on high,
They publish'd in his name,
Pardon for souls condemn'd to die,
To all where'er they came.
- 75 Unlearn'd before, with ready skill,
They speak with diff'rent tongues ;
'They use no arms, but faith and love,
And patience under wrongs.
- 76 Their doctrine they confirm'd by signs,
Wrought all among their foes,
And miracles of power divine,
Which no one could oppose.
- 77 Like sheep amidst a host of wolves,
They venture undismay'd :
For God they act ; for God they bear
The suff'rings on them laid.
- 78 Their lives, all holy, well confirm
The doctrines that they preach ;
Their constant deaths, as plainly prove
The blessed truths they teach.
- 79 And still, by earth and hell oppos'd
These truths maintain their ground ;
Their blest effects from age to age,
By thousands have been found.

- 80 Satan has vary'd his assaults,
But never could prevail ;
The Church is founded on a rock,
A rock which cannot fail.
- 81 The Jews, who, for their unbelief,
Were scatter'd all abroad,
Are kept from all the world distinct,
And shew the truth of God.
- 82 But *Christians* know the sweetest sign
To prove the Bible true,
Who feel its energy divine
Their passions to subdue.
- 83 O that the SPIRIT may impart
This heavenly light to me :
That I may feel a soften'd heart,
And God's own glory see.
- 84 My soul thereon shall daily feed,
Nor honey taste so sweet ;
Thy precepts, Lord, my steps shall lead,
Thy promise be my meat.
- 85 Thy statutes here shall be my song,
While I remain below,
Till I shall join the blissful throng
Who in thy presence bow.
- 86 For when my heart and flesh shall fail,
Thy word shall steadfast stand :
Thy saints thy faithfulness shall tell
To all th' angelic band.

THE

SORROWS OF YAMBA, &c.

To the Tune of *Hosier's Ghost*.

Parts of this very affecting Hymn might, with utility, be read to our servants, to teach them thankfulness for the advantages they enjoy, as to the knowledge of Christianity over the heathen, and to reconcile them to their poor estate; and the whole of it ought to be read with great interest by the friends of humanity.

“ IN St. Lucie's distant isle,
Still with Afric's love I burn ;
Parted many a thousand mile,
Never, never to return.

Come kind death and give me rest,
Yamba has no friend but thee ;
Thou can'st ease my throbbing breast,
Thou canst set the prisoner free.

Down my cheeks the tears are dripping,
Broken is my heart with grief ;

Mangled my poor flesh with whipping,
Come kind death ! and bring relief.

Born on Afric's golden coast,
Once I was as blest as you ;
Parents tender I could boast,
Husband dear, and children too.

Whity man he came from far,
Sailing o'er the briny flood,
Who with help of British Tar,
Buys up human flesh and blood.

With the baby at my breast
(Other two were sleeping by).
In my hut I sat at rest,
With no thought of danger nigh.

From the bush at even tide
Rush'd the fierce man-stealing crew ;
Seiz'd the children by my side,
Seiz'd the wretched Yamba too.

Then for love of filthy gold-
Straight they bore me to the sea;
Cram'd me down a slave ship's hold,
Where were hundreds stow'd like me.

Naked on the platform lying,
Now we cross the tumbling wave ;
Shrieking, sickening, fainting, dying,
Deed of shame for Britons brave.

At the savage Captain's beck
Now like brutes they make us prance :
Smack the cat about the deck,
And in scorn they bid us dance.

Nauseous horse-beans they bring nigh,
 Sick and sad we cannot eat ;
 Cat must cure the sulks they cry,
 Down their throats we'll force the meat.

I in groaning passed the night,
 And did roll my aching head ;
 At the break of morning light,
 My poor child was cold and dead.

Happy, happy, there she lies,
 Thou shalt feel the lash no more,
 Thus full many a negro dies
 Ere we reach the destin'd shore.

Thee, sweet infant, none shall sell,
 Thou hast gained a wat'ry grave ;
 Clean escaped the tyrants fell,
 While thy mother lives a slave.

Driven like cattle to a fair,
 See they sell us young and old ;
 Child from Mother too they tear,
 All for love of filthy gold.

I was sold to massa hard,
 Some have massas' kind and good ;
 And again my back was scarr'd,
 Bad and stinted was my food.

Poor and wounded, faint and sick,
 All exposed to burning sky ;
 Massa bids me grass to pick,
 And I now am near to die.

What and if to death he send me,
 Savage murder tho' it be,

British law shall ne'er befriend me,
They protect no slaves like me,"

Mourning thus my wretched state,
(Ne'er may I forget the day)
Once in dusk of evening late
Far from home I dared to stray

Dared, alas ! with impious haste
Tow'rds the roaring sea to fly ;
Death itself I longed to taste,
Long'd to cast me in and die.

There I met upon the strand
English Missionary good,
He had bible book in hand,
Which poor me no understood.

Led by pity from afar
He had left his native ground ;
Thus if some inflict a scar,
Others fly to cure the wound.

Strait he pull'd me from the shore,
Bid me no self-murder do ;
'Talk'd of state when life is o'er,
All from bible good and true.

Then he led me to his cot,
Soothed and pitied all my woe ;
Told me 'twas the christian's lot
Much to suffer here below

Told me then of God's dear Son,
(Strange and wond'rous is the story ;)
What sad wrong to him was done,
Tho' he was the Lord of Glory.

Told me too like one who knew him,
 (Can such love as this be true ?)
 How he died for them that slew him
 Died for wretched Yamba too.

Freely he his mercy proffered,
 And to sinners he was sent :
 E'en to Massa pardon's offered :
 O if Massa would repent !

Wicked deed full many a time
 Sinful Yamba too hath done ;
 But she wails to God her crime,
 But she trusts his only Son.

O ye slaves whom Massas beat,
 Ye are stained with guilt within ;
 As ye hope for mercy sweet,
 So forgive your Massas' sin.

And with grief when sinking low,
 Mark the road that Yamba trod
 Think how all her pain and woe
 Brought the captive home to God.

Now let Yamba too adore
 Gracious Heaven's mysterious plan ;
 Now I'll count my mercies o'er,
 Flowing thro' the guilt of man.

Now I'll bless my cruel capture.
 (Hence I've known a Saviour's name)
 Till my grief is turn'd to rapture,
 And I half forget the blame.

But tho' here a convert rare
 Thanks her God for grace divine,

Let not man the glory share,
Sinner, still the guilt is thine.

Here an injured slave forgives,
There a host for vengeance cry :
Here a single Yamba lives,
There a thousand droop and die.

Duly now baptiz'd am I
By good Missionary man ;
Lord my nature purify
As no outward water can !

All my former thoughts abhor'd
Teach me now to pray and praise ;
Joy and glory in my Lord,
Trust and serve him all my days.

Worn indeed with grief and pain,
Death I now will welcome in ;
O the heavenly prize to gain !
O to 'scape the power of sin !

True of heart and meek and lowly,
Pure and blameless let me grow !
Holy may I be, for holy
Is the place to which I go.

But tho' death this hour may find me,
Still with Afric's love I burn,
(There I've left a spouse behind me).
Still to native land I turn.

And when Yamba sinks in death,
This my latest prayer shall be,
While I yield my parting breath,
O that Afric might be free.

Cease, ye British sons of murder !
 Cease from forging Afric's chain ;
 Mock your Saviours name no further,
 Cease your savage lust of gain.

Ye that boast "*Ye rule the waves,*"
 Bid no slave ship soil the sea,
 Ye that "*never will be slaves,*"
 Bid poor Afric's land be free,

Where ye gave to war it's birth,
 Where your traders fix'd their den,
 There go publish "*Peace on earth,*"
 Go proclaim "*good will to men.*"

Where ye once have carried slaughter,
 Vice, and slavery, and sin ;
 Seiz'd on husband, wife, and daughter,
 Let the gospel enter in.

Thus where Yamba's native home,
 Humble hut of rushes stood,
 Oh if there should chance to roam
 Some dear Missionary good ;

Thou in Afric's distant land,
 Still shalt see the man I love ;
 Join him to the christian band,
 Guide his soul to realms above.

There no fiend again shall sever
 Those whom God hath join'd and blest :
 There they dwell with him forever,
 There "*the weary are at rest.*"

We rejoice to think that such prayers as the foregoing have been heard, and that in this coun-

try, as well as in England, this horrid traffic is abolished, and that societies are now instituted for the purpose of propagating Christianity throughout Africa, and for ameliorating the condition of this suffering part of the human family, in the West-India Islands.

THE

COMFORTS OF RELIGION.

O blest religion, heav'nly fair !
 Thy kind, thy healing pow'r ;
 Can sweeten pain, and soften care,
 And gild each gloomy hour.

'Tis thou canst make the heathen bless'd,
 And make their darkness light ;
 Cheer'd by thy blessings see them rise,
 To hope, to life, and light.

'Tis Thou can'st sooth their troubled soul,
 In slavery, woe, and pain ;
 And Afric's sons with grateful joy,
 Thy sacred peace shall gain !

When dismal thoughts, and boding fears,
 The trembling heart invade ;
 And all the face of nature wears,
 A universal shade ;

Thy sacred dictates can assuage,
 The tempest of the soul ;
 And ev'ry fear shall lose its rage,
 At thy divine control.

Thro' life's bewilder'd darksome way,
 Thy hand unerring leads ;
 And o'er the path, thy heav'nly ray
 A cheering lustre sheds.

When feeble reason, tir'd and blind,
 Sinks helpless and afraid ;
 Thou blest supporter of the mind,
 How pow'rful is thy aid !

O let my heart confess thy pow'r,
 And find thy sweet relief :
 To brighten ev'ry gloomy hour ;
 And soften ev'ry grief,

A HYMN

ON

DEATH AND ETERNITY,

SUITED TO THE FOREGOING OCCASION.

Stoop down, my thoughts, that use to rise,
 Converse awhile with death ;
 Think how a gasping mortal lies,
 And pants away his breath.

His quiv'ring lip hangs feebly down,
 His pulses faint and few ;
 Then speechless, with a doleful groan,
 He bids the world adieu.

But oh ! the soul that never dies !
 At once it leaves the clay !
 Ye thoughts, pursue it where it flies,
 And track it' swond'rous way,

Up to the courts where angels dwell
 It mounts, triumphant there :
 Or devils plunge it down to hell,
 In infinite despair.

And must my body faint and die ?
 And must this soul remove ?
 Oh ! for some guardian angel nigh,
 To bear it safe above.

To my Creator's faithful hand,
 My naked soul I trust ;
 And my flesh waits for thy command,
 To drop into my dust,

THE ALL-SEEING GOD.

Almighty God, thy piercing eye,
Strikes thro' the shade of night ;
And our most secret actions lie,
All open to thy sight.

There's not a sin that we commit,
Nor wicked word we say ;
But in thy dreadful book 'tis writ,
Against the judgment-day.

And must the crimes that I have done,
Be read and publish'd there ;
Be all expos'd before the sun,
While men and angels hear ?

Lord, at thy foot asham'd I lie,
Upwards I dare not look ;
Pardon my sins before I die,
And blot them from thy book.

Remember all the dying pains
That my redeemer felt ;
And let his blood wash out my stains,
And answer for my guilt.

O may I now for ever fear
T' indulge a sinful thought ;
Since the great God can see and hear,
And writes down ev'ry fault.

AGAINST-LYING.

O 'tis a lovely thing, for youth
 To walk betimes in wisdom's way ;
 To fear a lie, to speak the truth,
 That we may trust to all they say.

But liars we can never trust,
 Tho' they should speak the thing that's true;
 For he who does one fault at first,
 And lies to hide it, makes it two.

Have we not known, nor heard, nor read,
 How God abhors deceit and wrong ?
 How Ananias was struck dead,
 Caught with a lie upon his tongue ?

So did his wife Sapphira die,
 When she came in and grew so bold,
 As to confirm that wicked lie.
 Which just before her husband told.

The Lord delights in them that speak
 The words of truth ; but ev'ry liar
 Must have his portion in the lake,
 That burns with brimstone and with fire.

Then let me always watch my lips,
 Lest I be struck to death and hell ;
 Since God a book of reck'ning keeps,
 For ev'ry lie that children tell.

A

DIALOGUE.

Sambo—Howdy brother Toney, I am glad too much for see you, I no see you for long time, I hope you well.

Toney—Is this Sambo? Oh I glad for see you too brother, how you done this long time?

Sambo—Thank God, brother, I been well all the time I live up the country; and that I believe been five six year.

Toney—Yes, I believe old master been dead more than five years, and after that you went up there soon. Well, brother, how you like living up the country, how you like cotton planting, you got a good master, Sambo?

Sambo—Yes, thank God, brother Toney, my Master good, and I like up the country and cotton planting very well—you got a good Master Toney?

Toney—So, so, he do, he gives us victuals enough and good clothes, but he makes us work devilish hard.

Sambo. Devilish hard! what sort a talk is that, Toney, what you mean by such word, that no good?

Toney—Why what harm, Sambo, I hope you no one them religious sort a praying negroes?

Sambo—I hope you no think it hard for work, Toney, when you say your master use you well. Every body ought to work that can, and I suppose you no work harder than your fellow-servants.

Toney—I can't say I do.

Sambo—Well then, why you complain and say devilish hard. You know what devilish mean Toney? devilish is something wicked, I fear you use such words, you wicked too, Toney.

Toney—What you call wicked, Sambo.

Sambo—Why brother Toney, you know well enough what I mean, you know that be wicked for tell lie, curse and swear, thief and such like things, you know it's sin against God. I hoped God had changed your heart, and you had been one good man, and as I heard too, that many black people near you been converted, baptised and joined the church.

Toney—O yes, Sambo, we have praying and singing, exhorting and preaching all around us, and some on our plantation, but I like none on it. I think I'm as good as them that make such a noise. Many that pray and all that, be no better than we who make no pretence;—they do bad things too with all their religion.

Sambo—I'm very sorry to hear that them that been baptised do as bad as them that make no pretence to religion. Do they curse and swear, tell lie and steal, be they idle and ramble about for mischief?

Toney—I no like them, they be hypocrites. By and by they will all turn back again. This religion for white men, not for negro.

Sambo—Who tell you so, Toney?

Toney—Our overseer, he say all black people will go to the devil.

Sambo—So they will, and the white people too

if they no repent, and believe the gospel. The word of the Lord say. "Except ye repent, ye shall all perish." May be your people give the overseer a heap a trouble, stealing and no doing their work ;—and may be some pretend for be religious when they no be so, and the overseer find them out in some of their bad tricks, and he thinks as you, that they be all alike ; if he be wicked himself then he think so for true.

Toney—Hey Sambo, where you learn all this 'bout the gospel and repent ;—who make you so wise, do you have preaching and praying, and all that up the country where you live ?

Sambo—Yes, Toney, we have preaching, and the Lord he bless the preaching to many black people, as well as the white ; several of my fellow servants, I hope, are converted and be good and faithful servants now.

Toney—What you call converted, Sambo, I know nothing about it.

Sambo—I am afraid, Toney, you no want for know. I am very sorry for you, I loved you always, Toney. When we came out of the ship I been glad that one gentleman buy us both, and when old master die and we been parted I very sorry. I should be glad for see you become serious and thoughtful about your soul, you no live always, and when you die 'twill be dreadful if you die in your sins.

Toney—Die, I know I must die some time or other, but while I live I wish for joy all the pleasure I can ;—time enough for talk about repent and die when I am old man.

Sambo—But suppose you no live till you old, how then, do you see many men on your plantation that be old, and should you live old, you may then be hardened in sin, you no see old men.

very wicked ? Suppose now, Toney, you should run away from your master and no come back again till you be old, and no strong for work, do you think your master would care for you then ? If you should be that master, you would say, what you come to me for now ? when you strong for work, you keep out, now you sick and old you come home. Go again, you are no worth, begone. Well now, if you serve the devil all the best of your days, and when you can't serve him longer, then you come and call upon God for mercy, he may then say to you, 'begone; I send my ministers, they tell you, I give you my gospel that call you, you no come ; you loved sin and all bad things ; now I will not hear you, so God say in his word. I tell you Toney you had better think on your poor soul, now, before it be too late.

Toney—Why Sambo, do you want me for leave off dance, and sing and frolic? hey, Sambo, I can't leave them off, I love them too much ; besides, Sambo, I know nothing 'bout this gospel and praying and all these things.

Sambo—I am so sorry for you Toney, I don't know what I can say—you make my heart ache, I can't help crying ; poor Toney, I am afraid you will harden your heart in sin so much, that God Almighty will some day strike you dead in the midst of your wickedness ;—then your poor soul will be lost, and you will be sent to hell with devils and damned spirits, then you will see your folly when it will be too late, then there will be no mercy for you. O think on these things now, while mercy may be had, before you drop into hell.

Toney—What you cry for, Sambo, I am no such bad man as you think, I never kill any body, —I no swear, only when I am vex. I never steal only a little now and then from master. True I

love dance and frolic ;—sure Sambo, it's no harm, for make merry now and then.

Sambo—I cant help crying when I think on the danger you're in. Suppose you no so bad as some very wicked wretches, yet as you talk, you not only bad, but what worse, you no see any need for turning to God, and you have no love for good things and good people.

Toney—Is no body good but them praying sort a people ?

Sambo—No body who allow themselves in such things as you plead for, can be good. Is it for tell lie, steal, swear, and keep bad company.

Toney—I tell you, Sambo, I never steal from any body but master, and that no harm, if he no find it out ; and I never swear only when I vex ; as for frolic and dance I love them for true. I no tell lie about it ; but I don't love this praying and going to meeting. What have we black people for do with that ? the minister he never say any thing to us.

Sambo—So Toney, you think it no harm when you steal from your master ; now I think it more harm than from most any body else, and I will tell you why. Now, Toney, mind what I say.—In the first place your master gave a great price for you, next place, he find you in victuals and clothes, and then he give you land for plant, and most every day you have time for work for yourself, and then he trusts you with his things ;—who can he trust but his servants ? so if you steal, you deceive him, and then you tell lie for hide it, and may be after all the fault is laid on your fellow-servants, and so they get punished for your fault, and get the ill-will of your master, and more than all, the word of the Lord say, “ thou shalt not steal, and that a thief cannot enter the kingdom

of heaven." Now Toney, if your master be a bad man and used you ill, yet you must not steal from him ; the word of the Lord no say, if your master be a bad man you may steal; no,—good or bad, you must not steal,—no thief can go to heaven.

Toney—I no understand 'bout this book. I never heard such things as these.

Sambo—Do you never go to meeting for hear the minister preach ?

Toney—Yes, I go sometimes, but the minister never preach to we black people.

Sambo—Why Toney, the minister preach to every body ; may be you think he no preach to the black people, because he no call upon you and say, black people I speak to you. The word of the Lord speak to every body alike, white people, black people, rich man, poor man, old man, and young man, & it say, "Repent every one of you."

Toney—Hey Sambo ! I believe you be Parson, do you preach Sambo ?

Sambo—I am very sorry, Toney, for see you so hardened and so careless 'bout your poor soul; no, Toney, I no parson ; I no preach, but my mind be quite changed from what it been when you and I live with old master;—then I thought much as you do now ; I loved frolic and dance, and such bad things ; but I thank God I have seen my folly, and though I don't go to frolic and dance, I am much more happy than when I used for go with you to such places.

Toney—You talk like some of our people;—they say now they be religious, they hate frolic and dance, as much as they once loved it, and talk about being happy and all that, but I no understand 'bout all these things.

Sambo—Suppose you can't understand how all

this be ;—some things you can understand, and should you give your mind to these things, and pray God, the Lord would enlighten your mind and make you see and understand, and should you once see your danger, you could no rest till you believe in Jesus Christ, and find peace and comfort in your soul.

Toney.—Some of our people tell a great deal 'bout their danger, and 'bout the Lord enlightening their hearts, and, bout believing in Jesus Christ, and a heap such things.

Sambo.—Will you answer me two or three questions Toney ?

Toney.—Yes, Sambo, I will.

Sambo.—Well now, Toney, suppose you should die just now this minute ; do you think you are prepared for that ?

Toney.—I hope I shall live many years yet, Sambo.

Sambo.—But you no answer my question.

Toney.—I don't know what I can say to that, I dont know if I be prepared to die ; my heart feel strange at such talk, Sambo ; I no like it.

Sambo.—You say you don't know if you be prepared to die, nor do you intend thinking, bout it till you be old man. Now Toney, I will tell you why you have such thoughts. You never seriously consider what a dreadful thing it be for sin against God, you no been much troubled about it. Some time you think, well, I must die some time or other, that make you uneasy ; so you put such thoughts away ; when any your people die, that trouble you but little while, cause you young and strong, and think you will not die yet, so you go dance and sing again, Then you think you can repent when you please, and that many worse than you. Now, Toney, mind what I tell you, so

long as you think you can repent when you please so long will you go on in your old ways ; 'tis the devil that puts such thoughts in your heart and keep you from repenting and turning to God.

Toney—Why Sambo, how you know my thoughts, for true I thought just as you say.

Sambo—Again, Toney you know very well that life is uncertain, you see young people die as well as old, and some die very suddenly, and you may die as well as any other young man, and suddenly too, and might have no time for say so much as Lord have mercy, and so drop into hell at once. I once had such thoughts as you have now ; and if God had left me to myself, I should to this day been serving the devil. But thank the Lord for his goodness he was pleased for bless the preaching of the gospel to my poor soul, which brought me for see that I had been doing wrong all my days, and that if I died in such a state I should certainly go to hell.

Toney—Why, Sambo, you talk so serious and seem so sorry for me it make me feel strange. I never feel so in my life before ; I most wish I was like you, can't you tell me what I must do ?

Sambo—I am but a poor creature for give advice ; but I love you Toney, and should be glad for see you become a good man.

Toney—I believe you do love me, and I always loved you, Sambo. I remember when old master die and we been parted, my heart trouble me a long time. I wish, Sambo, you would tell me how I must pray and how I must repent and believe the gospel ; for I never think upon these things in my life before.

Sambo—I have no much time now for talk with you Toney ; I must go to the boat and see about unloading the cotton. But I would advise you

Toney, for pray the Lord for direction, and as for how you must pray, just pray as you can and the Lord will hear you when you pray with all your heart. I can stay no longer, but I beg you for think seriously upon what I have said to you. Sit down, Toney, and think over your whole life, and think which the best,—that you go on in sin and so at last go to hell, or turn to God and believe in the Lord Jesus Christ, and so be happy in your soul while you live, and be prepared for heaven when you die.

Toney—I thank you, Sambo, I will try and do as you say, and I hope you will pray the Lord for me: Farewell.

Sambo—I hope I shall pray for you. Farewell.

PART II.

Toney—Howdy, brother Sambo, I glad for see you once more.

Sambo—I thank you, brother Toney I am very well, bless God, I am very glad for see you too, I hope you'r well.

Toney—Thank God brother, I am very well.

Sambo—Well brother, have you been think upon the things we talked about when we met last?

Toney—O Sambo I hope I have reason to remember that talk while I live, and to thank God for putting into your heart for talk to me.

Sambo—If it been of service to you I am very thankful. Now, Toney, tell me how it's

been with you, for ever since we parted my heart been strangely drawn out in prayer for you.

Toney—Well brother, as you wish for know I will tell you, but some my thoughts been so foolish and some been so bad, I most shamed for tell you.

Sambo—Never mind, tell me all, and tell me first what you think while I talk to you, then how you feel after that.

Toney—O Sambo! I never feel so in all my life before. When you first began for talk to me, my heart most rise up against you. I think you turn fool you talk such nonsense; by and by when you seem so sorry for me, and tell me what I think, I feel shamed I talk so foolish to you, and been most think you been right, and if you been right, I know I must been wrong; and when you ask me suppose I die that minute, my heart tremble. I think upon my fellow servant, Joe, I dare say you remember him.

Sambo—Yes, very well, he used been very wild then.

Toney—Yes, he been very wild for true, him and me been to many frolic together. When some body talk to him bout religion, he always make game; he would say, its enough for white people to mind religion, he no care bout it. One day as we been work together in the rice-field, he been taken very sick and been obliged for leave his work and go to his house. When I done my task, I went for see him, soon as he see me he cry out, O Toney, I shall die and go to hell; sure enough Joe die that night; his death trouble me a little while, but it soon wear off again; I hardly ever think upon Joe, till you talk to me, when it came fresh in my mind, and I think who know but I may die like Joe. Well, soon after I leave

you, wicked thoughts come in my mind, I say, I don't care, I will dance and sing. I will take pleasure, God Almighty no expect black man should be like white man;—beside, don't white man dance and sing; yes, and curse and swear too, and he no fear going to hell. I am no worse than other people.

Sambo—These been bad thoughts indeed, the devil put these thoughts into your head.

Toney—Yes I know that now, but I no think so then. However that night, I had a dream which frighten me most to death. I dream I was very sick and thought I was dying. I thought a man come to me and call Toney :—I say, sir ! he say I am come for you, are you ready to go ? I say, go where, sir ? he say, go with me into tother world. I say, no sir, I no ready, I cant go ; but the man say, you must go and that directly, God Almighty send for you. My heart strike me with such terror, I never feel in all my life before. I say to myself, this is Death. I must now die like poor Joe, in all my sins and go to hell. Now all your talk come into my mind. I now remember every bad thing I did in all my life. I feel so confounded I could not pray so much as Lord have mercy upon me. I saw I must be damned, and I think God so angry with me that the moment I die he would strike me down headlong into hell. I so frighten, I cry out, O Sambo, what shall I do ? This woke me and my heart tremble a long time, at last I found it had been a dream.

Sambo—Well, Toney, how did this dream make you feel ?

Toney—I feel like a condemned man ; I did not know what to do ; it seem like something say to me, Toney, you have lost your soul, you can't repent, you need not pray, God wout hear such a

wicked man, you may as well go on your old way and get all the pleasure you can ; soon as you get home, go dance and sing and shake off this foolish nonsense, it been only dream.

Sambo—O how cunning Satan is;—first he tell us, time enough to repent and turn to God ; then, if we get uneasy, he tell us now too late to pray, God will not hear. Satan mean by this to make us despair. He serve me just so ; but if God take hold of the heart, you cant find pleasure in such things as you did once, you no see them like you used to do. Well, how you make out ?

Toney—O brother I can hardly tell, my heart been so troubled, I can hardly eat, or work, or know what I been about. You know we came to town in a big flat with rice ; well, before we got home, no being so careful as we should been, some how the flat got aground, so we lost most one tide ; this make the overseer who been with us so vex that he curse every body. I never mind any body's cursing before, but now it frighten me. I never think cursing so ugly before, it make me feel strange all over. Well, I think, go to heaven or hell, I will never curse again long as I live, my heart rise up against it. We loss so much time it been in the night before we got home. When I been going up to the negro houses, I hear the fiddle, they been dance in the driver's house. O brother, you cant tell how I been feel. Before, when I hear fiddle, I feel good, now my heart turn gainst it. I say to myself, Ah poor people ! you're dancing to hell : I go by fast as I could, when I come by uncle Davy's house, I think I hear him pray. I go softly and listen, and O brother Sambo, I never hear such prayers in my life. Uncle Davy pray for master and mistress and children;—he pray the Lord for convert

young master, and he thank the Lord that he open master's heart for let the minister come and preach to we black people ; and he pray the Lord for bless the gospel to his fellow servants, that they may be converted, and then he thank the Lord for revealing Jesus Christ to him, such a poor sinner;—then he prays so heartily, that he and them that been baptized might be kept from evil, and that they might live peaceably and quiet ; and then he pray very earnest, if any poor creature upon the plantation be in trouble for his sins, Lord carry on the work in his soul, till he find rest in Christ Jesus, and a good deal more like that. All this time my heart trouble me for true. It make me love uncle Davy, and wish I may be like him.

Sambo—Did you never hear Davy pray before?

Toney—O yes, many time, but I no mind it, I no understand it, I made game at his praying ; but I being going to tell you, soon as uncle Davy had done prayers I went home and my wife been out and the children asleep, I sit down and lament my case. I now seed myself the worst man in the world. O ! I thought I must be lost, my sins seem'd too great for God to pardon. By and by, Fanny my wife come home. I ask her where she been, she say she been to uncle Davy's house to prayers ; she say, I wish Toney, you been there ; I say, why ? she say uncle Davy pray the Lord for us all, for master and all : O Toney, I wish you been like uncle Davy, he is one good man ; when he done pray for us, then he talk so good to us bout our souls it make me love him true. I tell her I heard uncle Davy too, and never been so troubled in my life before, and that I now been determipe, I would never live as I have done, but I being such a poor miserable sin-

ner I could not pray, and what to do I did not know. My wife advised me for go and talk with uncle Davy and tell him how I feel, and he would tell me what for do.

Sambo—That been good advice, Toney, that Fanny give you ;—what a mercy she did not oppose you. Well did you go to Davy ?

Toney—I had just been laughing at uncle Davy's praying and talking, before we went to town; I been shame for go. I think I will leave some my bad ways first, and be more serious, then I go for tell him.

Sambo—Poor Toney, you did not know what a deceitful heart you had ;—you would first make yourself good, and then go to Davy for make you so ; see, brother what a deceitful thing sin be, how it deceives us. Well how you go on ?

Toney—Why, Sambo, it seem to me get worse and worse, I see myself so bad I wonder God did not strike me dead. I see so plain that I deserve it, I think God would do right to send me to hell. Every day it come to my mind what you say to me ; I try for pray, sometime I can say a little, sometime I am afraid to speak, sometime my heart so hard and wicked I cant pray ; one day I think why don't God kill me like poor Joe ? who know may be he mind to spare me ; then again it came in my mind, he only let me live, for sin more and more, that it might be worse with me, cause I make game of the gospel, and do every bad thing more than any body. Then again I think upon God, that he make every body and every thing, the rice, the corn, the grass, and all the good things, what make me so wicked ? O ! I wish hundred times I never been born, I sin so much gainst the Lord who been so good. Well, I go to uncle Davy and tell him all these things. }

Sambo—And what did Davy say to you ?

Toney—Uncle Davy see me in such trouble he pity and pray for me. Uncle Davy one fine man, he know my case and he talk so good and kind and ask me this thing and tother thing, till he make me tell every thing, all my heart ;—then he say he glad for see me in this trouble, he say, God at work with my heart, he bid me go to meeting and pray God for direct the minister to my case.

Sambo— Well, and did you go to meeting ?

Toney—O yes, I go to meeting next Sunday ; but I feel so bad as I been going, I most half mind turn back and go home again. However I go, and I would not miss that sermon for all things in the world. Such a sermon I never heard before. The minister take his text from these words—*God be merciful to me a sinner.* When the minister take his text he look so hard upon me, I sure he know what a sinner I been. I shall never forget that sermon. First, he shew what heart and what conduct a sinner have ; then he shew how God can be merciful to sinners, and then what that mercy be. O Sambo, it been such a day to me, as never been before.

Sambo—Well, how did the minister tell you sinners get their wicked heart, which make all their conduct wicked ?

Toney—I will tell you as well as I remember. He say God make the first man, I think he say he name been Adam. Well, he say, he make him very good and holy, he have no sin ; now God tell the man, he must mind and be very good and he would be very happy ; but he tell him if he dont mind what he say, but break the law he give him, he should die, and as all men would come from him, if he break the law, then he bring all

men should die. Well, sure enough, he break the law, and now every body, said the minister, that is born into the world be born sinners, with a wicked heart and as soon as they begin to talk and so on, they love do wrong, 'tis their very nature to do so, their choice. Now then he say, a sinner is one that has broken the law of God. And as a sinner he is under the curse of God, and as we are all sinners, we are all under the curse of God. O how my heart ache when he say that, for I feel myself under the curse of God. Well now he say, how come God not to condemn and send every body to hell? How can God save poor man, and keep his word? for God said, the soul that sins shall die, not only the body die, but the soul be sent to hell. I declare, Sambo, my heart tremble, when he say that, for I could see no way how God could keep his word, and save poor sinner. Well now, the minister say, I will tell you, and I pray the Lord you may understand and particularly you poor black people. I will speak as plain as I can, but you must pray to God that he make you understand it. Now when there was found no one that could save poor man, the Lord Jesus Christ, the Son of God, say, Father, send me and I will save poor man; well, how will he save him? He say, I will become man, I will be born of a virgin, so I will have no sin, then I will be both God and man; then I will keep the law that man broke, and as man must die for breaking the law, I will die for him, in his place. Now, Jesus Christ, being equal to his Father, all that he did was of more worth than all the men in the world could do. Well, Jesus Christ was born of a virgin, and so did not come into the world a sinner; he kept the law of God, and he suffered and died, the just for

the unjust, and as he was God as well as man he raised up himself from the dead to be our Saviour, and justify us, and deliver us from punishment. Now, said the minister; what Jesus Christ did and suffered, make God willing to forgive poor man; now in this way, God can keep his word and the poor sinner be saved. Well, now God send his ministers to tell the people, he can pardon and forgive the poor sinner, and keep his word, his justice and truth. Then you will say, why are not all poor sinners saved? I will tell you, before they can be saved, they must come to the Lord Jesus Christ; this they will never do while they love sin, nor till they feel themselves in a lost ruined state, and this they will never see till the spirit of God shew them their sin, and this he does many ways; sometime by preaching, sometime by a godly friend talking, sometime one way and sometime another; but I will tell you how you may know if the spirit of God is at work with you—if you feel sorry for sin and hate it, if your hearts are full of trouble about your souls;—full of guilt and shame, and fear, and like the poor man in the text are smiting your breast and crying God be merciful to me a sinner.

Sambo—Well, Toney, you have a good memory to remember all this, it must have reached your heart.

Toney—O yes, Sambo, it reached my heart for true.

Sambo—Well, how this sermon make you feel.

Toney—O Sambo, it would be hard to tell. However it make me love the minister, though I no understand all he say, and I encourage still for pray.

Sambo—And did you now believe you must be saved by what Jesus Christ had done?

Toney—O yes, the minister tell us there could be no pardn only for what my Lord had done, and as soon as we believe with all the heart, we should cast ourselves on him, trust our souls with him, and he would make himself known to us, and we should find peace, and the minister charge us to go pray the Lord to have mercy on us for Christ sake.

Sambo—And did you do as the minister tell you ?

Toney—Yes, over and over again.

Sambo—And did you find peace?

Toney—No I no find for twenty times.

Sambo—Well, what you do den ? Had you no mind for leave off prayer ?

Toney—Yes an hundred times.

Sambo—And how came you no leave it off ?

Toney—O Sambo, I eant leave it off, because I believe the word the minister tell me, he say, without faith in believing in Christ all the world could not save me. So I think with myself, if I leave off prayer I loss for true, and I can but be loss if I pray. I go to uncle Davy and tell him all my trouble and beg him pray for me.

Sambo—And what did Davy say to you ?

Toney—He tell me that no body could help me, that I most believe in Jesus Christ or I would be damned ; but he say, the word of the Lord is in your favour, for it say, " come unto me all ye that labour and are heavy laden and I will give you rest."

Sambo—Well, what you do then ?

Toney—Do ? I know not what for do, I looked upon myself as a poor loss sinner. I had no body to blame but myself, and I often think I should drop into hell. However I continue for pray and begging for merey, till one day the Lord enable

me to believe in Jesus Christ, and give me peace in my soul.

Sambo—And how was that ?

Toney—I think it been the day we begin for plant rice. That day I felt bad too much, my heart too hard, my sin look more worse than ever, I think that day nobody such a big sinner like me, O I dont know what for do. By and by, I think like somebody speak and say, “believe in the Lord Jesus Christ and thou shalt be saved.” I say, Lord, I cant believe, Lord give me faith, then I hear this word, “cast thy burthen on the Lord,” and that word in the hymn come in my mind—“come hither, all ye weary souls, ye heavy laden sinners come.” O Sambo, these last words never seem so sweet before ; they make me feel like I never feel in my life before. I now been see when my Lord die, he no die for himself, for him own sin, but for poor sinners ;—then I cry, Lord, here been one poor sinner, bad more than any sinner, in the world. Lord save me or I perish. It seem like I now believe that Jesus was able and willing for save just such a sinner as I been. I now think I see my Lord has done every thing for the poor sinner. O now I see how much I deserve hell, I say Lord if you send me to hell, I no say one word, but if you save me I will praise my Lord for ever and ever. O now my heart feel light, my trouble all gone. O now I love my Lord, I love the good people, I love every thing but sin, my heart rise up gainst that, I think I will never sin no more as long as I live. When I think how my Lord suffer for sinners, I say, if my sin been so great, what must my Lord suffer for all them he save. O my heart sorry for my Lord when I think how it save poor sinners. O I been wish I could always feel

so, for now I been thank and praise my God for sending Jesus Christ to die for poor sinner would come to this precious Saviour. O Sambo, I been too happy, I say glory, glory to my God forever and ever.

Sambo. Well brother, you been happy for true, you no tell Davy of this?

Toney. O Sambo, I tell most every body. I go to my master, I fall down on my knees, I say, O my master, Toney been one bad negro, I been curse and lie and steal and done every bad thing; O my master forgive me, I hope I never do the like again, I hope I been see my folly I hope the Lord pardon my sin.

Sambo. And what did your master say?

Toney. Master say, Toney, I am glad to see this change in you, I hope it is the work of the Lord; I freely forgive you any thing in which you may have wronged me. However, Toney, take care, the heart is very deceitful, watch and pray that you fall not into temptation, and a good deal more: he talk so good, it make me love him for true. I wish every poor negro been have such a good master.

Sambo. Suppose you tell Davy too what he say to you?

Toney. What brother Sambo? uncle Davy been most as glad as myself. He thanks and bless the Lord that he answer his prayer for me; and tell me, now Toney, you have began a new life, the life of a Christian. Now you must be on your guard, the devil will try to trouble you every way he can, you must therefore try and live near to God, by prayer and faith, watch your heart, that you do not backslide from God, constantly pray to him to keep you by his grace from sinful thoughts, words and actions, and help.

you to walk by faith and not trust to your own strength, and a good deal more like that.

Sambo. Blessed be God for his goodness to you my brother, I praise God too, for hearing my prayer for you. When we were boys together I loved you, but now I love you with another sort a love, I now love you cause you love my Lord. Well, my brother, we been now Christ's soldiers, we must fight the good fight of faith gainst every sin, and be careful for do every thing our Lord say in the book, then we have peace and comfort in our soul. Well now, brother Toney, I want you for answer two questions.

Toney. With all my heart, brother, if I can.

Sambo. Well, Toney, tell me, do you now think it no harm to steal from your master.

Toney. O. no talk, brother Sambo, steal from master no harm! that man no christian, his heart no changed, who can think it no harm for steal from master or any body.

Sambo. Very true, Toney, but I hear some black people say, though it been harm to steal from stranger, it been no harm to steal from master.

Toney. I never can think them people been converted who plead for stealing; before I converted I been think it no harm to steal from master; but now, bless the Lord, my mind quite changed. Stealing be one great sin, for you know the word of the Lord say; no thief can go to heaven; now, if I steal, no matter if from master or stranger, my heart no right with God.

Sambo. You been right, Toney, I gree with you, Christian man no thief. Well, Toney, tother question is;—do prayers make you good and carry you to heaven?

Toney. Hey, Sambo, what you mean? I never

hear such thing before ! I thank God he been help me for pray, and I pray the Lord every day for keep me, and lead me, and never leave me, for I still find myself one poor sinner, my heart some time have bad thought, some time devil temp me, some time I feel so bad I think no Christian like me, then I go to my Lord. I tell you Sambo, I love my Lord, I love good people, I love good thing, but it all been come from my Lord. I hope God Almighty save me, and at last take me to heaven, but not for my prayers, but for what the Lord Jesus Christ been do for me, upon him I trust, he my Lord and my God.

Sambo. Bless the Lord, my brother, you been understand these things so well, by and by your mind will be more enlightened ; beside, Toney, you must learn to read, then you will understand these things more better. Well, Toney, what reason have we for praise the Lord. We two poor African negro, and both been wicked together a good while, and now God meet with us in love and mercy. I hope God will be with us and bless us & help us to live for his glory ;—then by and by he will take us to heaven ;—there we shall live with the blessed Lord Jesus Christ, and all his saints forever and ever.

Toney—O Sambo, I often think, if, after all, I get to heaven, I shall have most reason of any body for praise God for his goodness for bringing such a poor sinner to salvation. Well, Sambo, I must go, but I hope it no be long before I see you gen. I wish you could come at Christmas time for see us ; uncle Davy, my wife and the brethren would all be glad too much for see you.

Sambo. Thank you, Toney, I will try for come. I hope you will pray for me ; remember me to Davy, your wife and all the brethren. Farewell.

Toney—You will pray for me and remember me to all your brethren. Farewell.

PART III.

Sambo. Well, brother Toney, you see I keep my word. I have come for see you, and brought brother Titus with me ; I hope you well.

Toney—I am very well brother, and very glad for see you, and more so as you bring a brother with you. I hope you well brother Titus.

Titus—Thank God, brother, I am very well. Brother Sambo, when he return from town, tell me of you as one, who the grace of God wonderfully meet when you been going on in sin ; this make me wish for see you, as I hope I love all good people.

Toney.—Well, brother, I hope we been known one another more better before we part. Brother Sambo, I have good news for tell you ; since I see you in town, some of our people I hope been converted.

Sambo.—That good news for true.

Toney—Well, brethren let us go to the house, Fanny will be mighty glad for see you, Sambo.—Fanny, this brother Sambo you hear me talk so much about.

Fanny—Howdy, brother Sambo, I am very glad for see you for true: my husband tell me 'twas you talk to him that first set him for seek the Lord; I been very thankful to you, brother, ever since, for that same night he come home, the Lord been take hold of my heart ; if Toney no been taken hold on too, I don't know how I would make out.

Sambo. Bless God, sister, then I hope you go hand in hand in the way of the Lord, 'tis a bles-

sed thing when husband and wife both seek the Lord together.

Toney. Here is uncle Davy, Sambo, 'tis so long since you see him, I suppose you hardly know him.

Sambo. O brother Davy, how you do, I sure if I been meet you when I no expect, I would not know you, how you do my brother.

Davy. Why, bless the Lord, I am in good health, and right glad to see you.

Sambo. This brother Titus, one of my fellow servants.

Davy. I am glad to see you brother.

Titus. I am glad to see you too brother, I often heard of you as one that God been bless in wakening some young men on this plantation.

Davy. Why, thank God brother, I have been trying to stand by our minister, and sometimes talking a little and praying with our people; and bless the Lord, at that time, some be enquiring about Jesus Christ and I hope a few have found him.

Titus. That good news, brother, it make my heart glad.

Fanny. When I used for talk to Toney bout repenting and serving the Lord, Toney say, time enough, by and by, when I old man. Now the work of the Lord been come, I see old men no care for it; tis young people that think most bout it.

Davy. Tis most always so, sister. Last Sunday our minister tell us of some great minister in England, who had been preach a great many years, and see a great many converted, and he say the most were young people.

Sambo Yes, I believe when the Lord bless young people with the gospel, and they no get

converted, the Lord leave them for grow hard in sin.

Toney I been see under some sermons most every body take notice but a few old men, they no mind it.

Sambo You no remember, Toney, when I talk to you, you say by and by when I old man?

Toney Yes, I remember very well, I then love sin and no want for part with it;—then I think there be no pleasure in religion; beside I think I can repent when I please.

Titus. But when you make trial, you no find it so easy as you think.

Toney No, no, nor I never make trial, if I no find myself a poor loss sinner.

Fanny I sure I bless the Lord he take hold of your heart, for my sake well as your own; for your heart been set against uncle Davy and all the good people, so you no let me go to sermon and prayers and such like.

Titus. I dare say, brother Toney been glad too that the Lord take hold of your heart, for now he wife go with him and help him.

Toney I always loved my wife, and now I been love her more than ever.

Sambo. Well, brother Davy, you be most old man, and you been converted good many year, and you read the word of the Lord, and you often been talk with ministers; we then expect you will teach us; I feel happy when I think I shall hear some good things from you.

Davy. I am glad you come to see us with so good intention; I hope then you prayed the Lord to be with us; as for teaching you, brother, I need teaching myself; however, I shall be willing to talk with you on spiritual things, and tell you every thing I can.

Sambo. That very kind, brother; then I hope we been have a good Crismus; for I love for talk bout Jesus Christ; as we come long, brother Titus and me both pray the Lord be with us, when we come to the brethren.

Titus. I should be very glad for hear brother Davy talk upon one thing;—I mean bout some people who seem to be awakened, and for some time seem-engaged a good deal;—they pray and talk bout religion, leave off bad ways, go every Sunday to meeting, and seem like they would soon join the church;—aye, and some do join the church; then by and by they turn right back into sin, make game and laugh at every thing serious. Now, brother Davy, I wish you would tell us bout such people.

Sambo. Aye, brother Davy, I join brother Titus for beg you to talk upon that.

Toney. I should be glad to hear uncle Davy too.

Fanny. And I sure I should, for many time I fear I shall turn back, I find so many wicked thought in my heart, and some time I cant pray, my heart so hard. I wonder many time if any christian be like me.

Davy. Well, my brothers and sister, as your desire it, I will try and tell you something about these sort of people, for alas! there be too many. One sort be they who as soon as they hear the gospel, particularly that part which tells about the goodness of God in sending Jesus Christ to die for sinners and also to preserve the law and word of God, that God may be holy and just when he pardon the sinner, that God may appear opposed to sin while he forgive sinners; I say, when those sort of people hear all this, and a good deal about heaven and the joys of the saints there, and

all this being new to them, their hearts are made glad, and some how they get a nation, because they feel their hearts light that they going to heaven. They sing and pray, and talk with every body they meet, and think all is well with them; These be the people that say Lord, Lord, but do not the will of God.

Sambo. Yes, and for a while deceive many.

Davy. Yes, but the worst is they deceive themselves, for all this time their hearts are bad, they never had a right sense of sin; then, by and by, when they loose their comforts as they call them, that is, when these things be no longer new, their hearts lean after their old ways again, and not finding the same good feeling in prayer, nor in hearing sermons, they by degrees leave off prayer, and find more pleasure in their old ways, and so go back again.

Titus. That time when they been seem most religious, they no been very serious, only at sermon; other time they been laugh and talk foolish; this shew their heart no been right.

Davy. True my brother, they never know their hearts were deceitful;—all they think upon was to feel good and happy; when they cant feel so any longer, then they get tired of religion and go back again to sin. Then some people say they fall from grace, when poor things they never knew any thing about grace.

Sambo. Very true, brother, these people never know their heart wicked, that make they never go to Jesus Christ for pardon;—they satisfy with feeling good when minister preach,—that been all their religion.

Fanny. Well, uncle Davy, I do no like these people,—my heart no so;—I no spec for always for feel good, cant you tell us of nother sort who go back?

Davy. My dear sister, there be many sorts that go back, and but few that go right. We had need watch and pray, lest Satan, or our own hearts, deceive us. The word of the Lord say, "Let him that think he stand take heed, lest he fall." I will now tell you of another sort who turn back. They be them who believe if they go on in wickedness they will be lost,—they believe God is just and will send them to hell, except they repent; this give them trouble, make them very afraid, now they leave off telling lie, cursing and swearing, stealing and all such bad thing, they pray, go to sermon and seem very earnest, all the while this trouble last, but by and by when this trouble for fear of hell be gone, then they turn again to folly and sin. Now, brother Sambo, I dare say you can tell us why they turn back, and how they go from one thing to another, till they get as bad as before they begin to pray.

Sambo. Why, brother, I think I know a little bout it; but as you begin, I shall be glad you go on and tell us all bout it, for you more old in religion than me, and so know more better about these things.

Davy. Well, brother, I will go on with them; now the main reason why such turn back, their heart never been changed. With all their trouble and fear of hell, their heart never been right with God. They be like a man at the court, when tried for his life; he fear he will be hanged;—this make him sorry and repent; but if he get clear he goes to stealing again. This shews he was not sorry for the sin, but his fear and trouble was about the punishment. Now then, when this fear and trouble leave them, they leave off prayer; then, by and by, they leave off going to sermon; they then begin to find fault with

their brethren, and leave their company; then they go among the wicked and laugh and joke with them; then they go a little further, till they harden their heart so much, that they no shame to do as bad as before trouble come upon them, and some time much worse; for they make game at the christians and try to bring them into trouble with their master or overseer.

Toney. I hope the Lord will keep us from turning back, for as the minister say last Sunday, the end of such men will be dreadful.

Sambo. Well, brother Davy, I been think you lay off all these people very right; for I been think if they been truly converted they never been love sin again; if the heart no been change by the grace of God it will love sin; nothing but that grace can cure the heart of sin; they may talk, and talk bout the love of God, and such things; but if the heart no change, by and by something come to try them; they been shew they be still in the bond of sin; but him whose heart been right with God, tho' sometime all been seem wrong with him, and the wicked ones been bring him into trouble, aye, and for suffer too, will that been make him leave the Lord? no, no, it been make him look bout him,—look into his heart,—look upon his conduct for see if all right; trouble make him go more earnest to the Lord for direct him & help him,—he no run away into sin.

Davy. Very true, brother, you talk like a christian, this bring my mind to think what happen to one of my fellow servants, in old master's time. I will tell you how it was. Soon after we begin to hear about religion, the Lord take hold of Simon and me, I think it was the first sermon we hear. Well, we leave off our bad ways, and pray and talk to some of our people; this make

most every body gainst us ; now, first one, then another, would go to overseer with some tale to make mischief, and try to set the overseer gainst us. He was wicked and dont mind religion, otherwise he very clover man. Thess tales make him watch we two very close ; well, we be upon our guard too ; I believe it was for our good ;—but the wicked ones no mean it so.

Titus. I suppose it make you stick more closer together and pray more earnest for the Lord for help you.

Davy. Yes it did so. However, by and by somebody steal rice. I am sure nobody could steal for want of rice, for we then had our lowance in small rice ; beside most every body have rice of their own, for we all had land to plant, and most every day we done our task, time enough to work for ourselves. However the rice was stole, and some thought Simon steal it, and some things look like it might be Simon, but Simon tell me he no steal it, and beg me to pray for him. Well, Simon was confined, and the overseer try hard to find the thief. At last, some of the rice was found in Simon's house. The overseer dont know what to make of it,—sometime he think it cant be Simon ; then agen the rice was found in his house, and some of the wicked ones say something to make overseer think it must be him. I go to Simon and tell him if he steal the rice, he better tell all about it. Simon say, he no steal the rice for true, the Lord know I no steal it, I know nothing bout it. Well, the overseer punish Simon. When he done, Simon say, overseer will you hear me talk? Overseer say, yes; Simon say, sir, you punish me for stealing rice; as you find it in my house, it look like I steal it, but I sure you I no steal it ;—I know nothing bout it, my wife honest woman too, she no steal it, I never steal from any bo-

dy since that time I begin for pray ; you no see, sir, ever since that time I begin for pray, brother Davy and me mind our work for master, and work for ourselves and trouble no body? And every time you call us, when we been work for ourselves we go, we never grumble; we never ramble about for mischief, we never go no where without ticket. I very sure somebody put the rice in my house for bring all this upon me,—I sorry for them;—one day I hope the thief be found, the Lord send this for try me—Simon talk so good and so humble to the overseer, it touch his heart. Well, did this make Simon turn back? No no, he pray for his enemy, he pray the Lord to give him repentance; and sure enough in two or three month, Tom come one day to Simon and fall upon his knees & say,—Simon can you forgive me? Simon say for what? Tom say, O Simon! I been steal the rice, and put some in your house when you been at meeting.—The devil got in my heart and help me to contrive all bout it. Yesterday when the minister preach, he look upon me so hard when he tell us bout the devil tempting the black people for make mischief mong their fellow servants, I sure he know I steal the rice. My heart trouble me till I most dead, I spec God Almighty would strike me into hell. By and by, like somebody say to me, Tom, go tell Simon, he one good man, he forgive you, and tell you how for repent and turn to God.—Now Simon what shall I do? Simon talk to him so good, till his heart melt. Then he take him to master, and Tom tell master all about it; and Simon beg master not to punish Tom this time, cause his conscience trouble him so much.

Titus. Well, Simon do like a christian for true. I believe very few would done so, and did your master punish Tom?

Davy. No, he let him go this time for Simon's begging for him, and sure enough, Tom become a sober honest man, and I hope a true christian. I shall never forget what old master say about it.

Sambo. What he say ?

Davy. Say ? Why he say, Simon was too good for live long in this world, and that Tom ought to pray for Simon as long as he live. After this old master used to say, he wished all his servants were like Simon, Tom and Davy.

Titus. Well brother Davy, Simon been one fine christian, I wish we all had such a heart to forgive like him.

Sambo. I wish so too, and we all ought for have such a heart. Every christian prays God would forgive his sins as he forgives them that do wrong against him. If we no forgive, how can we spec we shall be forgiven ?

Davy. I will tell you of another man ; but he no like Simon. The minister tell me about him. The minister say, there was one man who run before every body for a while ; he was for praying at every meeting, and he talk to every body ; he talk to white men like they were his fellow servants, and hardly any body good enough for him ; this one no pray to please him, tother one no talk enough ! he find fault with minister,—this one proud,—tother one no half strick enough in preaching ; this man seem to be going fast to heaven, that is, he think so himself. Now the minister no-like his conduct, so he have his eye upon him. Well, by and by he miss meeting ; the minister after missing him two or three times, ask some of the christian people where is Peter ? but no body could tell ; at last the minister hear about him. Peter went one day to hear a grave old minister preach, and after sermon, Peter talk to the

old minister, and he run on talking as if he knew every thing. The old minister soon find out his religion and like him he was afraid all his religion was in his tongue; and he ask Peter some close questions that puzzle him, and he begin for be ashamed. Peter would no mind this if the minister had not talk before some of the brethren; but the good old gentleman let him know before the brethren that he thought little of his religion, & begged him to pray the Lord to change his heart; for, say the minister, I am fraid you be a stranger to heart religion. Now this faithful talk no humble him and send him to the Lord, but Peter fend-ed a heap, and from that time he begin to give way, and soon went back to his old ways and companions, and now laughs at every thing good.

Sambo. Well, brother, we need pray the Lord for keep us humble; --'tis sad thing when we think too much of ourselves, it give the devil great vantage of us.

Davy. Yes, brother, very true. The word of the Lord say, "be not high minded but fear, the true fear the Lord is the beginning of wisdom." What an humble man St. Paul was;—he say, "I am less than the least of all saints." Again the word says, "Pride goeth before destruction, and a haughty spirit before a fall. God resisteth the proud, but giveth grace to the humble."

Fanny. What a blessed book be the word of the Lord. O I love for hear uncle Davy read in it; sometime it fill my hcart full of love to my Lord; sometime it make me hate sin. When uncle Davy read how Christ die for sin, and how God angry for sin, and how some good men fight gainst sin, O I feel like I wish for be free from every sinful thought; this make me pray my Lord for keep me from all evil.

Davy. That's right, sister, the word of God

is best of all;—that tell us every thing,—it tell we poor servants how to trust the Lord, and to do our duty to God and our master;—it tell us how to be content and not murmur, and be honest, and how we should love our wives and take care of our children, and try to live in love and peace with one another, and as much as we can with every body. And when the Lord enable us to do so, how much better 'tis than to wrangle and quarrel and murmur. Why what signify, if we do have hard trial in this world; the Lord every now and then comfort our hearts, and, by and by, we shall be done with all trouble and sorrow.

Toney. Aye, and sin too brother. Suppose we been ever so rich and great, we must been have trouble too, and if we no been have grace, we should no be half so happy as we be now, and then agen when we come for die and no grace, O how dreadful! For my part I thank God for the gospel more than ever, when I think how many poor souls no hear nothing bout it.

Davy. Yes, brother, we ought to be very thankful to Ged for sending his gospel among us. When I was a boy, there was hardly any such thing among we black people, but now, bless God, most every plantation hear the word of the Lord; and I am sure we on this plantation ought to be more thankful than most any people; our master and mistress both good people, and I am sure would be glad if all we black people was converted.

Sambo. Our master also been very good in this thing;—he sometime been ask the minister for come to him house, and stay all night; ah! then we have good time for true; the minister pray and exhort we black people, and tell us how we must serve the Lord, and how the devil tempt the

christian, and how we must fight against him, and tell us all bout our wicked heart, and how we must watch and pray, and pray for our fellow servants, and all these things; why, brother Davy, sometime it most like heaven.

Davy. I think most every master would encourage religion among his people, was it not for the bad conduct of some professors. You know my brother, every master is not like; some be good men, and some bad, but good or bad they all wish to have their work done. And if I was master I should want my work done too; well, if master good man, and the servant pretend to be religious, the master expect he will be faithful and honest, no steal himself, and watch against other stealing, and be quiet and peaceable and not grumble and murmur at every thing; so if master a bad man what so likely to make him better, as to see his servants honest and faithful in their business, and living peaceable among themselves;—by and by he may see religion a good thing; and he may love it, and if not, he must be very bad for true, if he use his servants worse for being faithful and honest.

Titus. I think, brother Davy, we should sometime put ourselves in master's place, then we soon been see what we expect from our servants.

Sambo. I think so too, brother. If I been master be sure I expect professors be very careful and do every thing right, and mind their wife and children, and on Sunday look clean and go to meeting. I would say well done, I glad for see you behave well, I glad for find you honest;—that my good negro. This make them do more better and love master.

Titus. You know, Sambo, that the way our master been do, he no love for see any body idle,

he no idle himself. He love for see the man's clothes mended, he then say that man got good wife. A Sunday when he see the wife and children clean and behave well, he please too much, he say howdy? how your children? you love for go to meeting; this make them feel good and love master. I often hear master say, them negro who no take care of themselves will never serve God.

Sambo. Brother Davy, you been a professor good many year, and must be more better acquainted with the temptations of Satan than we;—cant you tell us bout how for manage him? I wish you talk little upon that.

Davy. Why brother, the devil is so cunning and he have so many sorts of temptations, that it is pretty hard to be a match for him, but I will tell you how you must do; in the first place, live much in prayer; in the next place never be idle;—when you have done working for your master if you be not too tired, work some for yourself; the devil always put some mischief in our heads when we be idle; then learn to be content with your state, never mind if some of your fellow servants seem better off than you; you will always see some that be worse, and remember you have more than you deserve; and again, take care of pride,—pride is one bad sin, always pray for humility, but take care dont try to make people think you be more humble than you are, and be sure keep a good clear conscience; never tell lie, but stand by truth at all time. God Almighty love truth, and devil love lie; never steal the least thing from any body, and mind your own business, and never trouble any body; and every day pray for more faith in God and Christ, and that you may better understand

the gospel ; now, brother, if you mind these things well, Satan cant hurt you much.

Titus. Brother Davy you been talk very well. I think if we been mind these things well as you say, the devil no hurt us much.

Davy. However, Satan always busy, so our Lord say we must watch and pray that we enter not into temptation ;—and again the word of the Lord, “ Resist the devil and he will fly from you.” Now, brother, we must be very careful that we no trust to our own strength, for when we done all, we be unprofitable servants, every thing God do for us he do for Christ sake, Christ live for us, Christ die for us, by grace we be saved, and by his grace only can we be a match for Satan.

Titus. O that blessed book that tell us so much bout Jesus Christ. I wish I been able to read it.

Davy. Brother Titus, you no too old to learn ; I have learned older men than you be ; if you set your mind to it, you will soon learn ; Toney and his wife are both learning and will soon be able to read the word of the Lord.

Sambo. Well, brother Davy, there be one thing more I wish you for talk a little upon.

Davy. What is that brother ?

Sambo. Suppose one the brethren do something I think been wrong, and nobody but him and me know any thing about it ; what must I been do ? must I tell the minister ?

Davy. No brother, you must tell nobody, before you talk with the brother himself. Now I will read to you what the word of the Lord say upon it ;—for that tell us very plain how to do. It is in the 18th chapter of St. Matthew ; and now mind the words ; “ Moreover, if thy brother shall

trepass against thee, go and tell him his fault, between him and thee alone ; if he shall hear thee thou hast gained thy brother : but if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established, and if he shall neglect to hear them, tell it unto the church." Now you see, my brother, this very plain. If thy brother offend thee, you must not go tell any body about it, you must not wait for his coming to you, but you must go to him, and tell him his fault, by your two selves ; if he confess his fault, why, you forgive him and no talk of it to any body. If he no satisfy you, then you take one or two with you, then you tell him his fault before them two brothers ; well if he humble and confess, then you forgive him, then you no talk any more about it to any body ; but if he stout and no confess, then go to the minister, and he will tell you what to do ; now do you understand ?

Sambo. Thank you, brother, I been understand very well. I hope the Lord will enable me to mind it.

Toney. Well, my brethren, to-morrow our minister preach, and brother Davy and me will beg him for come pray with us and give us some advice before we been part, he one very good man and love for teach we black people.

Fanny. Our minister been one good man for true, all the black people love him too much, he talk so plain we poor black people understand most every word he say, and some time he talk to the children and tell them for pray, and no tell lie, nor say bad words, but mind what their father and mother been say to them, and he talk so good and so loving that the children love him most as much as we do.

Sambo. Then I sure you ought to be very thankful and mind what he say, and pray God for bless his work among you.

At the desire of Davy and Toney the minister came in the evening, when some of those who had lately made a profession, and the brethren who came to visit Toney, were waiting to hear him exhort them. He spoke to them in the following manner :

Your brethren, Davy and Toney, desired me to come and pray with you, and drop a word of advice to you ; my time is short, I cannot at present say much ; I would observe it gives me pleasure to see you so desirous of instruction.— You, my brethren, have made a profession of religion. You will ever remember the eyes of the world will be upon you to wait for your halting and turning back into sin. The eyes of the church will also be upon you to observe your conduct, and watch for your souls ; but what above all should make you fear to do wrong and wicked is, the eyes of God are continually on you. You will therefore always try to act as in his awful presence ; ever strive to keep a good conscience, giving no offence neither to God nor man. Let your whole conduct be sober and steady as becometh men professing godliness.— Learn to be content with such things as you have, and guard against a murmuring, discontented spirit. Live a life of prayer and dependence on God. Let your master, the people of the world, and your fellow-servants, see that you endeavor to live a pious godly life, agreeably to your profession in all honesty and sobriety. When you have an opportunity, talk to your fellow servants about their soul's concerns and pray daily for their conversion. Guard against pride and

self-conceit; humility is a lovely grace, and shines no where more than in a servant. Be careful to attend public worship when you have opportunity, and be regular and strict in secret and family prayer. Live in love with your wives and keep to them only. Be careful of your children, that they do not tell lies and use bad words, and let them know how wicked it is to steal. Learn to make home the most agreeable of any place to you, then you will not want to ramble from one plantation to another, and so be preserved from many temptations and hurtful snares. Try and learn to read, that you may know for yourselves what the word of the Lord contains. Mind your master's business, and be obedient to him in all things, pray daily for him and his family. Learn to live by faith on the Son of God, who loved us, and gave himself for us. Let your whole lives be such as you will wish they had been when you come to die. Thus you will grow in piety as you grow in years, and grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. Then, when you come to die, the Lord will receive you into that world of joy and peace, where sin and sorrow will forever cease, and where all tears will be wiped from your eyes; where you will see your Jesus, and be made like him, and with all the redeemed of the Lord, will sing the song of Moses and the Lamb.—Amen.

The following piece taken from the *CHRISTIAN OBSERVER* will be a sufficient answer to those who assert the ignorance of negroes to be such as to incapacitate them for deriving benefit from religious instruction.

To the Editor of the *Christian Observer*.

I ENCLOSE you a paper, which, though it is not dated, must, I think, from its situation in my journal of occurrences, have been written in the close of the year 1801. It is word for word, as nearly as recollection at the time enabled me to write it down, the substance of a conversation which passed between me and a poor man, all whose connections were Catholics, but who constantly attended my church himself. I will not, however, anticipate his character, which will appear from the recital.

Extract from passing Occurrences.

"There is a poor man who constantly frequents my church. On no public occasion, unless prevented by illness, have I missed him out of it. His name is Barney, and he is generally esteemed a sort of idiot: yet simple as he evidently is, his knowledge in spiritual things is enough to shame many a wiser head. He gets his subsistence by going among the parishioners, who make an annual subscription for him to pro-

sure him clothes.* Having just come to make his usual application to me on this subject, and Amanda having remarked to me, that she had observed Barny apparently much affected by parts of my discourses, which she conceived he could not understand, I resolved to seize the opportunity of inquiring from himself, whether he received any benefit from coming to church. The following is the conversation that passed between us:—

“I believe you love to go to church, Barny?”—“I do.”

“Why do you love going to church?”—“I hear the word, I hear *good words* there.”

“What do you hear?”—“I hear that the blood of Jesus washes away my sins, *all my sins*.”

“Do you love Jesus Christ, Barny?”—“I do, sir.”

“How do you know that you love him?”—“He is *precious* to me.”

“Do you ever recollect, Barny, when he was *not precious* to you?”—“I do.”

“Do you ever pray to God, Barny?”—“I do, sir, in secret, coming along.”

“Do you think God hears you?”—“I do.”

“Why do you think so?”—“He puts it into the people’s hearts to help me—the summer when I had scarce a morsel to eat.”

“You think, then, it was God who brought you through the *dear summer*?”—“It was.”

“Barny! are you afraid to die?”—“If my soul was safe, I would wish to die—the night.”†

“Why, Barny! would you wish to die, and go

* We have no poor rates in Ireland.

† The night—i.e. this night; I should think it wrong to amend Barny’s language,

into the grave?"—"I would—I would wish to be with my Lord."

"Barney, do you recollect, when I was a child you used to speak bad words: do you say any bad words now?"—"No. no!" (With emphasis.)

"Are you sorry for having talked these bad words?"—"I am—*very* sorry."

"Barney! Does any person talk with you about religion?"—"No person."

"How have you then learned to give me these answers?"—"I learn by the blood of Jesus Christ, that he will wash away my sins—And the Lord God wash away all my sins that I have committed."

The reader will be inclined to think, that Barney, whose action and manner, and a little stoppage in his speech, added double weight to every thing he said, is not the fool he is generally supposed to be. But I will venture to affirm, that Barney could not give satisfaction upon any other subject. Barney can give no account about his own age, and, though living in the country all his life, knows not, I believe, the parts of a plough, nor can he perform any part of farming work. But Barney *knows* that he is a sinner, and that he has a Saviour, who is able to save such sinners as he. Barney loves the Book which reveals such a Saviour to him, and to wait in those courts where he hears *good words* about him whom he has found to be *precious* to his soul. Barney has not a mere *cant* about religion; for the change in Barney's *conduct* shews a change in his *heart*, and that he is really the character he professes himself to be. One remarkable trait in that character we ought not to overlook. It is this; that he looks through the creatures to God, and es-

seems it as an answer to prayer, "that the people help him;" and in particular, that being perfectly helpless himself, he was brought through these last severe times. Many other reflections naturally present themselves from this little history; but they are obvious, and I omit them.

Here, infidelity! is a *lesson* for you, if any thing can give you instruction. I defy you to produce such an instance of the benefit arising from your teaching. Here is a person reclaimed from sin, and evidently taught of God, when his own reasoning powers were weak, and through the medium of those very *means of grace* which you affect to despise.

The above, sir, were my reflections on the history of poor Barny, in the year 1801; and they are still the same. I have now only to add, that he is gone to his reward. He continued the same faithful attendance in the courts of the Lord's house that he had been accustomed to give, and I had other conversations with him similar to the above; but missing him for some Sundays in his favourite place of resort, whence he derived so much pleasure and profit, I found upon inquiry that he was no more. His friends, if he had any I can call so, had neither religion nor kindness enough to inform me of his illness, or I should have hastened to have smoothed his pillow in his sickness, and exhilarated his sinking spirits, by talking of that Lord whom he loved so well. His portion is in heaven, and his memory will be perpetuated in your pages.

I am, Sir,

Your obedient servant,

IRISH.